The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 31.—WHOLE NUMBER 1019

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in his city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH. 8 "
" CHURCH OF THE ANNUNCIATION, 8 " "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for September.

29. Eighteenth Sunday after Trinity—St. Michael and All Angels.

OCTOBER.

6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

Poetry.

The Bishop of Exeter.

"Honor to whom Honor."—Rom. xiii. 7.

Ha, ha! it makes the spirit thrill,
The heart's best pulses beat,
To see that old man warring still,
Accepting not defeat.
I thank thee, Lord of Exeter,—
I thank thee, Bishop bold;—
The soul, that thy soul cannot stir,
Is spiritless and cold.

I bless my God that as a child
My early prayers were said
Where once the infant Hooker smiled,
Where still he speaks tho' dead.
But Exeter and Heavy-tree
A warmer love impart
Bold saint of God because of thee,
Man of the lion heart.

There's not a Priest in Christendom,
For priestly garment meet,
Whose cheek would blush were he to come
And kneel before thy feet,
No servile homage rend'ring there,
But such as great souls feel,
For all good men who greatly dare
For holy Church's weal.

The age of chivalry may die;—
The bright heroic mould
As empty as the armour he
That cased some knight of old;
Where Cœur de Lion and Louis
Bore cross on kingly crest,
The creedless Russell ruler be,
A mock Napoleon rest.

But never shall the priestly line,
From Jesse's stem that sprang,
Want heart and hand and love divine,
To rend the serpent's fang.
Where Ridley lit his beacon light,
Laud pour'd his martyr blood,
Some saintly arm in all men's sight,
Shall aye lift holy Rood.

Earth! Giant's steps are on thee now,
Frequent and full they tread,
Before them shall the wide world bow,
As erst before the dead:
They pause not, waver not, nor turn,
Like wheel of wings they move,
They blend, they brighten and they burn,
They fear, believe, and love.

Waddington, N.Y.

Selected Matter.

(From the English Churchman.)

Submission to the Civil Law in things Spiritual.

The Church of Christ has at various times—indeed more or less during its whole progress—been distinguished, and, as far as human instrumentality avails, supported mainly by a noble and heroic spirit which has impelled its members to submit to martyrdom rather than sacrifice truth. What is martyrdom? Martyrdom is the submission to death, under various circumstances, for the sake of God's truth. Sometimes the zealous Missionary has incurred death under its most horrible forms, in the attempt to bring barbarous nations to the truth of Christ. Sometimes enlightened governments have been instruments of the sufferings of martyrs. Ignatius and Polycarp, and a host of Christian men and women in the early ages of the Church, yielded their bodies to the flames, or to the axe, or to the lions, rather than retract their faith in Christian truth at the call of the governments of the countries in which they lived. In more recent days Protestants appeal to the examples of Bishops of the English Church, Cranmer, Ridley, and Latimer, who suffered martyrdom from the existing Government, rather than admit what they considered to be error. Incumbent though it be on Christians to obey the powers that be, their obedience must not be yielded when it entails the sacrifice of truth.

But if the Church of England is to follow the example of its present chief Pastor, it would seem that to suffer martyrdom is no longer the duty of Christians. Obedience to the powers that be is a duty superior to the maintenance of Christian truth! So at least we gather from his correspondence with the Metropolitan Church Union. We are quite open to any correction of our judgment, but certainly from his Grace's language on recent occasions, it would seem to us that the Archbishop considered obedience to human authority to be paramount to the necessity of standing up for Christian truth.

His Grace has been respectfully appealed to by the Metropolitan Union not to proceed with the institution of Mr. Gorham, on account of that gentleman's heterodox opinions. His Grace answers that the Union requires him to *refuse to do what the law requires of him*, and signifies the impossibility of his doing any such thing. The Archbishop does not contend that Mr Gorham's doctrine is the true scriptural view, and therefore that he is a fit person to be instituted in the cure of souls, but that the Privy Council have decided that he is eligible; he, the Archbishop, has nothing to do but to obey their judgment. Upon this principle it is manifest that "the noble army of martyrs" can never again be swelled by those who have resisted unto death the attempts of human Governments to corrupt the truth. That road at least to attain the crown of martyrdom is no longer open to Christians. Our course is free from difficulty. Bishops, Priests, and Deacons henceforth have only to consider what the Privy Council has decided, or shall decide, and conform to that, and they are safe—safe at least from persecution or trouble here on earth. Whether an account of the talents entrusted to them, and of the zeal with which they have maintained God's truth, may not hereafter be required of them, is another question. Present peace at least they may attain, whatever may become of truth. It is true that in a subsequent letter his Grace admits that *there are occasions when it becomes a duty to obey* GOD *rather than man*. What are these occasions? We should have supposed that the doctrines which, if any, his Grace would most zealously defend with his life, and to secure the true teaching of which he would resist the authority of the civil power, would be such as the Atonement, or the Incarnation, and other "Evangelical" doctrines as they are termed. And yet, strange to say, these are the very doctrines which Dr. Hampden was accused of impugning; and when the Archbishop was requested to suspend the consecration of Dr. Hampden, until inquiry had been made into his soundness in these doctrines, he made very much the same answer—viz., that he must obey the law. Would St. Polycarp, or St. Athanasius have dared to lay their hands on the head of one who was accused, by many witnesses, of heterodoxy in these Catholic doctrines? Would Bishops Ridley or Latimer have done so? We think not even the latter. The former we are sure would have yielded their bodies to the flames, sooner than give their authority to a heterodox Priest or Bishop to disseminate false doctrine under the Divine Commission.

The truth is that at present most of those who occupy high places seem bound down by the cords of conventionalism; they see all things through the medium of the world. The dictum of the Prime Minister, the decision of the Privy Council, appear to them as the Word of God. The idea of serious resistance by Churchmen to the civil power in the nineteenth century is to them an absurdity. The notion of exposing themselves to have their goods and chattels confiscated, and themselves sent to the Tower—the notion of even spending a few hundred pounds in a court of law for the sake of establishing the truth, appears to these men Quixotism, or indicative of a litigious spirit

But we think that this notion will not bear inquiry. The civil authority in England is no longer wielded by the sons of the Church Dissenters from her doctrines and discipline have the decision of her affairs. For Bishops, therefore, or Priests, or any other members of the Church, to consider themselves bound to acquiesce in such decisions, under such circumstances, is an absurdity. The conviction of this fact is fast growing amongst thoughtful persons, though it may not yet have reached the highest places.

Communications.

For the Churchman.

The Diocese of California.

Rev. and Dear Brother:

Having just arrived from California, and having been on the homeward way a witness and partaker of the scenes, that made our voyage from San Francisco to Panama the most disastrous yet known on either ocean since the flood of emigration began to pour toward that distant land, I shall not apologize to the readers of the Churchman if you choose to give this letter a place in its columns.

This year, for the first time, the pestilence that walketh in darkness and giveth no account of itself to any, has crossed the continent, making its way from Vera Cruz to the city of Mexico, and thence to Acapulco on the Pacific shore. It was in the land-locked harbor of Acapulco, where nature has gathered all her more admired features into a most charming miniature, and we could see nothing but beauty, that we were boarded by the stealthy step of the destroyer. On the second day from Acapulco, a passenger died, and the next day another; and the third day the cases so multiplied that what had been the whispered secret of the few, could be kept no longer, and became now the anxious topic with the many, that *the cholera* of a malignant type was actually upon us. The details from this time I need not describe; the consternation I cannot. Captain Wood, who commanded the U. S. steamer "Massachusetts" while employed in conveying our sick troops from Vera Cruz to New Orleans during the Mexican war, and General Riley who had encountered the same pestilence in the camp, and was present in every battle from Vera Cruz to Mexico, and some twenty sea-captains, including the commander of the ship himself, who had been before in scenes of distress, declared to me repeatedly that the scene in our ship was without parallel in the whole course of their experience. Thus things grew worse until the last day at sea, when a universal consternation overspread the ship. In the beginning of our troubles the sick were attended, their last requests were heard, and their effects were committed into proper hands; and the dead were buried with the decent rites of the Church. But toward the last the alarm became so great, that the sick were neglected, and where they fell sick there they lay down and died, and the dead, as a prudential measure, were cast without delay into the sea. How many perished, will in this world never be known. I computed the number as far as thirty-four or five, and lost the reckoning. The last dismal night we were on board, there was *more than a death an hour*, and fourteen bodies, it is believed, were thrown over the sides of the ship. But that which seemed most of all to aggravate the panic was the fact that *every man that sickened died*. Several died who were not known to have been sick. Several were stricken down with their baggage in hand, as they ascended the gangway to get into the boats, after we had anchored. One died soon after landing; five others the next night in the hospital on shore; and three or four by the wayside as we crossed the Isthmus; and one after reaching the Atlantic side. I suppose some forty or fifty men, or nearly twenty per cent of our passengers died, which in proportion to the population of New York city would have been at the rate of seventy thousand per week or ten thousand a day. Although we first communicated with the shore at Panama at nearly midnight, yet by three o'clock the ship was almost entirely deserted by all who were able to leave her. The party of General Riley (late Governor of California), and Major Hill of the Army, with several other gentlemen, and ladies, and children, under their care, together with myself whom they had kindly invited to join them for the homeward journey, making fourteen in all, left the ship at two o'clock in the night, and reached land at four, having been the last to leave the ship. Had we not landed in the night while the authorities slept, it is said we should not have been permitted to land at all; an alternative that our passengers were too desperate to entertain, as the apprehension was well-formed that the havoc would have ceased in two or three days more for want of victims. Certainly it was a dismal scene; yet amidst the consternation and dismay, I can truly say, my Dear Brother, that my heart never for one moment cowered, or regretted for an instant that I had at such peril carried the Church's standard to our farthest shore, and planted it in the sight of "all Asia." It was the purest act of my life, a sin-offering to God through Jesus Christ for his rod with which I had been visited, and a thank-offering for the holy and happy death and life of a most precious child. Thus I was able to praise and give thanks in the ship where we were all prisoners and the pestilence alone was free, while I heard others with their lips cursing the idol of gold which they had compassed sea and land to worship.

But I detain you too long from what I had intended to make the burthen of this letter, as it is the burthen of my own heart much more than the memories of a pestilence that, except by those who witnessed it, will share the fate of all human events, and be forgotten with the hour.

And as I cannot expect that you will allow me space this week for all that I would say, I beg that you will make room for the following documents. The first is an acknowledgment which I am rejoiced to assure your readers is not less warm and sincere than was the expression of Christian charity which has called it forth. The second is a Memorial, originally intended to be presented to the House of Bishops, by the Laity of California, and which had began to be circulated, and to gather signatures (it was intended to obtain five thousand), when it was resolved, as the better way of proceeding, to organize the Diocese; in consequence of which the Memorial was withdrawn. It was prepared by prominent laymen in San Francisco, and I now suggest its publication only for the information it contains, and as an evidence of the earnest feeling of many of our laity on the important subjects it embraces. The third document you may publish if you think proper, not so much for the heartfelt and well tried kindness it breathes toward a pastor, and the over-estimate it makes of his sacrifices and successes, as for the better reason that it may serve to convince men and clergymen here, that new ties in Christ bring new rewards, and fresh self-denials ensure fresh consolations, and that among our laity on the far Pacific there are hearts whose pulses beat high with the hopes and fears of the Church; ready to kindle and warm toward the Pastors who shall come among them. This address from the Vestry was handed me at our parting, and I can never forget that in a community where business is the urgent and all-absorbing thing, and in the midst of business hours, the Wardens and Vestry with one heart accompanied me to the steamer, a mile from the landing, where we separated with mutual benedictions and not without tears.

F. S. M.

New York, 17th September.

I.

The Wardens and Vestry of the Church of the Holy Trinity" in San Francisco, avail themselves of this mode of expressing their warmest acknowledgements to those gentlemen in New York and its vicinity, who, in their liberal and Christian spirit, provided the means of sending the Rev. Flavel S. Mines to California, with the view of here establishing the Protestant Episcopal Church, and also for a donation of books, a bell, a surplice, and a service of plate for the Altar of this Church.

By order of the Wardens and Vestry,
CHARLES GILMAN, Acting Clerk.
San Francisco, August 1st, 1850.

II.

To the Right Reverend the Bishops of the Protestant Episcopal Church, in Convention to be assembled in the city of Cincinnati, State of Ohio, in October, A. D. 1850.

RIGHT REVEREND FATHERS:

We the undersigned, citizens of California, and members and friends of the Protestant Episcopal Church, beg leave most respectfully to represent:

That the population of California, for the present year, may be safely estimated at 250,000, of whom at least 150,000 are males, arrived at the years of manhood, and speaking the English language.

That the presence and pursuits of these men in a country so remote and inaccessible, justify the presumption that they are, for the most part, men of indomitable resolution and of bold and daring energies, manifestly fraught with elements of good or evil of no common magnitude:

That a very considerable portion of this population are sincerely attached to the Protestant Episcopal Church, and facts have convinced us that there is on the part of others also, a remarkable readiness to encourage and accept the ministrations of her sanctuary:

That, (by way of showing what may be accomplished by God's blessing upon well-directed efforts, if immediately set on foot) sites for church edifices, and for other parochial uses, in many of our more important cities and towns, have been readily granted or offered through the liberality of the laity; while we regret to say that on the other hand the Church has already suffered irreparable pecuniary loss, besides appearing to great great moral disadvantage, from the entire absence of ministrations in places of importance and increasing interest:

That the geographical position of California—her present mineral wealth—her future agricultural resources—her already active traffic with the countries of the vast Pacific—her possession of the key to the commerce of Asia, already indicated in the hundreds of Chinese and other Asiatics who swarm our streets—all seem to give this country an importance which the statesman, the philanthropist, or the Christian, capable of grasping or admiring the intentions of Providence in planting a free Christian empire on these shores, just at the moment when the wants of the world so much required it, will be hardly able to exaggerate.

Like the disciples scattered abroad on the persecution at Jerusalem, and by permission of the same wonder-working Providence, your laity, Right Reverend Fathers, are to be found, not only in mountain and wilderness, but in towns and cities, waiting for the sympathies and action of our brethren in the beloved Jerusalem we have left behind us. The crisis, we think, has come, and will soon be past, when these scattered coals from the hearths and altars of a distant home must expire, or else be encouraged as at Antioch, into a blaze that the Gentiles shall delight in, and centuries shall not extinguish.

For ourselves—for our adopted land—for islands and continents now brought to our door to beg the Bread of Life—for the honour of the Master whose name we bear—for the credit of our Zion which we would rescue from reproach—under all the aspects of the case at once so multifarious and so overwhelming to a thoughtful mind, we confess that we feel a godly jealousy, that the Church, which He left as His body on the earth to fill up that which is behind of His labours and sufferings, should be promptly, in this glorious field, equipped and girded, and thrust in her sickle and gather the clusters of a vine whose grapes are so fully ripe. And in a crisis so pregnant with fear and hope, we cannot conceal from ourselves, or from you, Right Reverend Fathers, our apprehension, that a delay of months may cause the regrets and upbraidings of centuries.

As we humbly desire to learn wisdom from the past, where our Church has not been seasonably in the field, but has been doomed, like another Ruth, to glean behind all other reapers*,

WE PRAY, Right Reverend Fathers, that you will extend to us the privileges we so much desire as a portion of Christ's flock, by sending to us one to whom we may look up as our Shepherd and Guide, on whose sympathies we may rely, who may immediately assume the oversight of this most interesting field, and who may come to us with at least six or eight more chosen Presbyters, well-adapted to our condition, to take charge of our waiting parishes.

Permit us, moreover, Right Reverend Fathers, to say that we feel a pride, which we trust you will not condemn, in desiring our Bishop and his clergy to be entirely independent of all eleemosynary support and control, and that, therefore we most respectfully pray, should it accord with your own better judgment, that every hindrance to the accomplishment of this desire, which may exist in the present Canons, may be so modified or removed, that our Church, after the example of our State, may spring from its birth into vigorous and independent life.

Looking to the Great Head of the Church for guidance and blessing in the deliberations of your venerable body, on this and on all other subjects pertaining to that kingdom whereof He hath given you the keys, we humbly lay this, our petition, Right Reverend Fathers, at your feet.

*There are in California at this moment one hundred and twenty dissenting ministers! The Clergy of the Church are only seven!—Note by F. S. M.

III.

REV. AND DEAR SIR,—In knowledge of the fact that you are about to leave California for a distant land, and for a considerable length of time, we the Wardens and Vestry of the "Church of the Holy Trinity," in San Francisco, cannot consent that you should depart without some expression of that love and respect which we entertain for you as our pastor, our friend, and our brother.

With no promise of earthly gain—with no assurance of reward, save that which is accorded to the faithful minister of the gospel who "shall endure to the end"—you left your home, and all the comforts and endearments of domestic life, to promulgate the pure principles of the Christian religion, and to establish the true Church Catholic upon these distant shores. And you came at a time when every thing, civil, political, and religious, was in chaos and confusion. No established officers of civil government capable of controlling the evil passions of men—no known laws to guide those who should wish to improve the then condition of things—no religious organization, no places of public worship where the seekers of truth might congregate and supply that link in the chain of human society without which civilization can hardly be maintained. Under all these adverse circumstances you voluntarily came—and you have submitted yourself to toil, and hardship, and privation, for the spiritual benefit of your fellow-man. And by your energy and perseverance you succeeded in organizing the first parish of the Protestant Episcopal Church upon the Pacific coast. Around this are now clustering others; and at this very time, there is in session, in this city, a Convention of clerical and lay delegates from the several parishes to organize a Diocese of the Protestant Episcopal Church for the State of California. Such rapid progress as this, under such disadvantageous circumstances, no where else, in our time, has the Church ever known. It has pleased the Almighty disposer of all things to make you the agent and instrument of His power to bring about this, His own work; and with the record of these proceedings your name must remain conspicuous through succeeding time.

In view of all these things, we cannot but feel that your absence from our midst, though for the present indispensable, will be a great privation; and we assure you that your return will be looked for, not only by us, but by your parishioners generally, and by your other numerous friends in California, with deep solicitude.

You carry with you our kindest wishes and our prayers for your safe and speedy arrival in the midst of your family, and among your distant friends; and our hopes for your return in due time. Commending you to the protecting care of the great Head of the Church, we remaim,

Most affectionately your friends
and parishioners.
E. D. KEYES,
C. V. GILLESPIE,
CHARLES GILMAN,
J. D. STEVENSON,
CHARLES D. JUDAH,
P. H. PERRY,
JOSEPH HOBSON,
J. J. STARKEY.

Rev. Flavel S. Mines, Rector of the Church or the Holy Trinity, in San Francisco, California.

San Francisco, August 1st, 1850.

For the Churchman.

Sponsors in Baptism.

Mr. Editor:—Some few Sundays since, the Assistant Minister of —— Church, South —— ——stated "that in future, and in order to avoid *personalities*, he should decline administering the rite of Baptism to infants unless one of the Sponsors was a communicant in some Christian Church." As I have not heard that this notice has been recalled, I would ask the liberty, as an unworthy layman, to offer a few comments in respect to its tendency and its result.

I was present, and heard these remarks, and was as much surprised at their *originality*, as I was at their manifesting so little regard to charity, propriety and the usages of the Church. In the Common Prayer Book, and in "Public Baptism for infants," it is written in the rubric, that "there shall be for every male to be baptized, *when they can be had*, two godfathers and one godmother: and for every female, one godfather and two godmothers: and *Parents shall be admitted as Sponsers if it be desired*." "When the Minister coming to the Font, shall say"—the regular service.

Sponsors are the witnesses to this service, and as the parent selects them for the good of the child, the supposition on their part is, that they are people of moral standing in society, and of good conscience, and as such, the service of the Church calls upon them by question and answer, in the name and behalf of the child, to renounce the devil and all his works, the vain pomp and glory of the world, &c., while they admit their belief in all the Articles of the Christian Faith, as contained in the Apostles' Creed, and that they desire to be baptized in this Faith, &c.—Dean Comber says, that this is so solemn a covenant, the *sureties* must speak with a plain and audible voice in answer to the several queries.

Personalities in any religious community ought carefully to be avoided: but I have yet to learn how far the personalities are to be avoided, where a minister without any authority, declines this service, unless one of the sponsors is a communicant in *some Christian Church*. The question might very properly be raised, as to what is a *Christian Church?* For myself, I know many conscientious people, communicants among the Unitarians, the Universalists, the Roman Catholics, the Puritans, and many other denominations, claiming to be Christian—people who read their Bibles with the most sacred intentions, and who are sincere in such articles of belief as they may gather from it, and as their church establishes;—would this rule fairly include these several denominations within its very narrow limits? How is this matter to be *judged* of?—Do they all believe in the Apostles' creed?

So far from any minister of the Episcopal Church being a judge of any man's conscience, or his Christian principles, I believe that *where Sponsors cannot be had*, or where people present themselves in fair standing with the community, as Sponsors, and the parent claims the administration of the rite of public baptism, they have no right to refuse to perform the service; or if they neglect to do so, would be responsible to, and liable to be presented to the authorities of the Church for future advice, or if requisite, for correction.

If the Episcopal Church has her Articles and Laws, I believe in abiding consistently with their intentions. I consider this announcement an innovation without the authority of Law or Canon.

It is not unreasonable to imagine an Episcopal Church in a preliminary state, *without members in full Communion*—a Missionary Church for instance, in some isolated country, so far cut off as to be deprived of auxiliary communicants of the right material for sponsors, would suffer if this stringent rule was carried out.

It is no doubt necessary to be careful, strictly careful in selecting sponsors for children, as their education for this life and their actions in conformity with things hereafter, depend greatly on their guides; yet for all this, the parent is responsible for his witnesses, and not the minister, and the accountability rests with the former.

Reason and charity ought to be the true guides in all religious action, and unless we conform to them, in a measure, we may descend to the ungenerous and intolerant spirit of bigotry, and the most pitiful and exclusive fanaticism.

APOLLOS.

The 29th Canon of the English Church prescribes that no person shall be admitted as Sponsors before he hath received the Holy Communion. This rule, however, has not been adopted by the American Church. Some of the inconveniences attendant on its enactment are well pointed out by our correspondent. The rule promulged by the clergyman alluded to in the preceding communication is wholly unwarranted and exceedingly objectionable.—[Ed Churchman.]

For the Churchman.

Mr. Editor,—Two columns of type in the N. York Independent, have been looking daggers, and speaking terrors at the author of a series of articles now publishing in the Church Review, on the early colonial history of Puritanism. The writer of these articles is accused of coolly and deliberately falsifying in order to subserve certain sectarian ends. He is charged with the misfortune of possessing an intensely malignant spirit, and the conductors of the Church Review are warned in a patronizing manner, that the respectability of their Journal is in imminent hazard. Doubtless they will be duly grateful for the hint, if perchance it should ever reach their eyes.

As regards the "malignant spirit" who is amusing himself in these dull times with writing wanton falsehoods about Puritanism, there is no necessity for his running a tilt with the champion of John Oldham, since his learned antagonist has despatched at one gobble what remained of their common victim, and nothing is left to quarrel about. No wonder he has fled to parts unknown. Surely he must have been haunted by a legion of Oldhams, rising *en masse* from the sacred soil of New England, in all the terror of steeple-crowns and fiery quotations, to revenge his well-meaning but unlucky defence. Alas, poor John! what need was there to drag thee up thus pitilessly from thy bloody and obscure grave, and expose the many frailties of thy unhappy character! Such a glimpse only of thy life, was given by the Reviewer, as threw a faint twilight upon thy violent end,—but for the rest, thou mightest have slept in peace, for all time, in thine unknown tomb It was a cruel and unprovoked outrage, that one professing to be thy friend, should have published thy eventful memoir! C.

For the Churchman.

An Examination of Bp. Smith's Charge on the Sacraments.

No. 3—SCRIPTURAL TESTIMONY.

Mr. Editor:—I flatter myself that considerable evidence of a satisfactory character has been adduced to show, that the doctrine of *Sacramental Grace* was held long before the time of St. Austin,—even as far back as the age immediately succeeding that of the Apostles. The inquiry now occurs, is there warrant for it in Scripture? Without this it cannot be taught as an essential part of the Christian faith, however numerous patristic authorities may be in its favor.

We must observe, however, that where there is a *consensus* of ancient Christian writers in favor of the interpretation of a particular text, that interpretation may be safely followed as the true one, and that we have the strongest moral probability to presume it to be such. It is very pitiable to see one who maintains that scripture is so plain that no one can mistake its meaning, gravely set up some interpretation of an oft quoted text which no one has ever heard of before, and contend that he alone has been enabled to discover its real meaning. Can there be a plainer satire upon both the professions and the practice of such a writer? Holy Scripture is not so easy to interpret as he would have it; and the unanimous consent of those whom Christ has set over His Church, is the best help to its correct understanding. Let us bear this in mind when examining the *induction* of the Bishop of Kentucky.

The following passage immediately succeeds that quoted in our last:—

"The drift and plan of this argument, will not admit of an induction of all the passages of Scripture on the whole subject of the sacraments. It suits the present purpose simply to adduce the very strongest proof texts, in reference to the design and efficacy of baptism. They *are two*, both relating to adult baptism. Of these, the first (Acts. xxii. 16,) occurs incidentally in connection with the baptism of St. Paul: 'Arise and be baptized, and wash away thy sins;' which seems to imply that the washing away of *all sin* was to be expected in the very act. But it is certain that the power and dominion of sin in St. Paul was not then destroyed, or else we should never have been called upon to listen to the utterance of his heart-rendering complaint, in the seventh of Romans. It is certain, also, that the guilt of sin had already been pardoned upon his repentance and faith, of which God gave him a most gracious token when he said, "Behold he prayeth," and when he sent the very messenger who used these words, to instruct, console, and baptize him. It must then, agreeably to the principles of a rigid induction, have been in some ceremonial, forensic, or sacramental sense alone, in which the sins even of the penitent and believing Paul were washed away in the act of baptism. To the same breadth, neither more or less, the same truth, in all time, may safely be affirmed.

"The other text (1 *Peter* iii. 21,) is also introduced perfectly incidentally, not indeed in the line of narrative, but in connection with a very remote argument, and most obscure passage of Scripture. 'The like figure whereunto Baptism doth now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ from the dead.'

"'Baptism doth now save us.' It seems a a strong passage. And if we must interpret it literally, as some say we must the words relative to the elements in the other sacrament—'This is my body—this is my blood;" and if one proof text, in the face of the whole tenor of Scripture, can prove such a doctrine, *why then salvation, by water, in baptism, is proved*. But if, in both these cases, the literal can no more be the true sense, then when it is said of God, that 'He is a Rock,' (Psalm xviii. 2, Matt. xvi. 18,) why then we must seek the true sense, in that sound exegesis of the entire passage, which we apply to obscure sentences in any author of like antiquity. So interpreted, the passage teaches that washing the body in pure water, without the answer of a good conscience, without faith in the resurrection of Christ avails nothing, but that Baptism admits into the Ark of Christ's Church, in order to salvation, in a manner exceedingly similar to that in which the family of Noah were received into the Ark, in order to salvation from the flood.

"The various texts, 'he that *believeth and is baptized shall be saved*,' &c., (Mark xvi. 16,) are here omitted, inasmuch as, being connected expressly with faith, it is impossible to affirm whether the salvation promised stands connected with faith chiefly, or with baptism chiefly. They certainly cannot be adduced as proof texts of the sole benefit of baptism. Were it lawful in this connection to separate them at all, it must certainly be by affirming, not that he who is not baptized, but 'he who believeth not, shall be damned.'"

As the Bishop professed at the beginning of the charge that he was going to proceed strictly by *Induction*, it was to have been supposed, *a priori*, that he would have brought in all the texts having a material bearing on the subject. He can, however, find only *two* texts in reference to the design and efficacy of baptism, and these under his magic touch become no proofs at all—the *Sacramental Theory* therefore falls to the ground!—Never was there a more astonishing feat of exegesis and argument!

Let us look at the first one adduced. Ananias said to St. Paul, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord." St. Paul's sins could not have been remitted, says the author of the charge, because the *power and dominion* of sins was not then distroyed; and they could not be destroyed in him because of his complaint in the 7th chapter of Romans. But how does the Bishop certainly know that this chapter relates to St. Paul at all? Many of the ablest critics and commentators have denied most positively that it does, and given some strong reasons. Are we to interpret what is clear by what is more obscure? Again, will the Bishop contend that there is no remission of sins unless the *power and dominion of sin* are utterly destroyed in the recipient? Why, then, nobody has their sins remitted, because the infection and power of sin "remain even in those who are regenerate," as the 9th Article teaches; and though the guilt of sin is washed away, and the ability is given to destroy its influence and power in the soul, yet the final triumph is the result of a long contest, carried on through the whole time of our probation. So long, as man is in the flesh, will the flesh strive against the spirit; and it must be tamed and subdued by the ability and power communicated through the Holy Ghost in baptism.

Nor does it seem to me so certain as the author of the charge thinks, that St. Paul's sins were forgiven him, when he was praying for forgiveness. His faith and repentance were inchoate, not formed; they were preparing him duly to receive the grace of the Gospel, they were not the grace itself; they were the qualifications which would fit him for the reception of God's pardoning grace and mercy, but that grace and mercy would be dispensed in the visible and efficacious means of God's own appointment.

We should be sorry to think that many of our readers are as much perplexed by the 2nd quotation as the author of the Charge. If they turn to the explanation given by the Church in the address to the people after the Gospel *in the office for adult Baptism*, they will find that "Baptism doth save us," because in and by it "God favorably receives" those who come unto him in penitence and faith; "grants them remission of their sins," "bestows upon them the Holy Ghost;" "gives them the blessing of eternal life, and makes them inheritors of His everlasting Kingdom."—To find out how these privileges are to be secured and maintained to our lives' end, we must have recourse to the precepts and directions contained in the New Testament for the guidance of the *Saints*, i. e. all baptized Christians.

What is meant by "*various* texts," when only *one* is quoted in the next paragraph, I am unable to say; nor how comprehensive the *&c.* is intended to be. It is melancholy to see this miserable attempt to explain away our Lord's words, wherein baptism is expressly declared to be essential to the salvation of those who have the Gospel preached to them. Nor will the pious Christian endeavor to ascertain with mathematical exactness how much of his salvation is due to faith, and how much to baptism; any more than he will enquire how much is due to *repentance*, and how much to *faith*; or how much of Naaman the Syrian's cure was owing to his obedience, and how much to washing seven times in the Jordan. If these points have to be settled before the truth of a doctrine can be beneficially received and acted on, I fear our salvation is somewhat precarious.

The Bishop then proceeds in a tone of great triumph!

"And are these the only passages relative to Baptism? *Is this all?* Are these the only facts upon which so stupendous a scheme of sacramental grace has been constructed? Strange as the fact may seem, there is no more. *This is all.*—Further than this the Scriptures are absolutely silent!"

The note of admiration is the Bishop's own, and we think it is put in the right place. If he expected his clergy to receive this as a correct and full statement of Scripture doctrine on the

subject, he must have had a very poor opinion of their knowledge and their understanding.

For we may ask why that important text is omitted. St. John, chap. iii. 5—"Except a man be born of WATER and of THE SPIRIT he cannot enter into the Kingdom of God." And, again, why the Institution of the Sacrament of Baptism, "*make disciples* of all nations, Baptizing them," &c. St. Matt. xxviii. 19.

Equally strange is the omission of all reference to the 38 v. of the 2d chapter of the Acts of the Apostles. We read that when those to whom St. Peter preached, "were pricked to the heart" and said "men and brethren what shall we do?" "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost." This is a very plain proof of the connexion of the remission of sins, with Baptism.

In like manner, St. Paul writing to the Corinthians (1 Ep. Chap. vi. 11,) says "And such were some of you, but ye washed away (your sins), ye were sanctified, but ye were justified in the name of the Lord Jesus, and by the Spirit of our God." The reference to baptism is undoubted, and as they were *justified* by the washing then received, of course they obtained the *remission of sins*. The reference is not so clear in our English version, which has the present instead of the indefinite past of the original.

Again all allusion is omitted to the proof text, Titus iii. 5. "He saved us by the *washing of regeneration and renewal of the Holy Ghost*"—a text in which the Church Catholic has always seen declared the benefits of Baptism.

It would be occupying too much time to quote in full the 6th chapter of the same Apostle's Epistle to the Romans. In it is declared the doctrine that in Baptism we are buried with Christ, that we may live with Him; that we are made "dead unto sin, that we may live unto righteousness;" that our old man is crucified with Him, *that the body of sin might be destroyed*, that henceforth we should not serve sin; with several other declarations of the same character. All these high privileges and benefits are declared to be granted in and by the sacrament of Baptism. Hence its inward and spiritual grace is declared in the Catechism to be, "A death unto sin and a new birth unto righteousness; for being by nature, born in sin, the children of wrath, we are *hereby* made the children of grace."

The doctrine of the remission of sins in Baptism is plainly declared also, in the 2d chapter of the Epistle to the Colossians, v. 11, 12. "In whom also ye are circumcised with the circumcision made without hands, *in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism*, wherein also ye are arisen with Him through the faith of the operation of God, who hath raised Him from the dead; and you being dead in your trespasses and sins and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses." It is obvious that their quickening and the remission of their sins were granted them in and through Baptism.

The great doctrine that in Baptism we are incorporated into Christ, is stated very strongly in the Epistle to the Galatians, chapter iii., 5; "As many of you have been baptized into Christ have put on Christ." It may be said of course, that this *only means*, the profession of His faith, the external admission into his Church, or any other qualified interpretation which ultra-Protestant shallowness delights to propound, but we will take to explain it the apostle's declaration in Ephesians, chapter v. 30. "We are members of His body, of His flesh, and of His bones;" that is, we who are baptized (*cleansed with the washing of water by the word, vol.* 2,) are incorporated into Christ by a real and mystical union, and made partakers of his exalted human nature, as the Head of those who are regenerated.

I think that our readers, Mr. Editor, will have perceived by this time that a great many texts have been omitted which in all candor deserved something more than a passing notice—much less utter silence—from the Bishop of Kentucky, and the list of those which might be adduced, is not by any means complete.

How very gracious then, is the rejection of the imputation "that in the sketch of this theory the *denial* is virtually included, that God *never* bestows His grace at the moment of Baptism, or that to believers the sacraments *do not always* avail to the increase of Grace." How comforting is the condescending admission "that, *as a sovereign*, God may be pleased to sanctify *some* infants from the moment of their baptism, as *He appears* to have done Samuel and Timothy from their birth!" That Samuel and Timothy were not baptized in infancy, is very certain, and that God appears to have sanctified them from their birth is an inference of the Bishop from the words of Holy writ, but not grounded on the promise of Christ, or the express declarations of the inspired writers. The Church puts the ground of confidence in Infant Baptism on the mercy of God declared in Scripture, (not his *sovereignty* merely) the promise of Christ, and the powerful though invisible working of the Holy Spirit. In its administration we "walk by faith, not by sight;" we say "Lord I believe; help then mine unbelief." It would seem that the necessity for this prayer when the sacraments are being administered, is more general than could have been anticipated.

Let us now hear the Bishop's discription of the SACRAMENTAL THEORY.

"But what is this theory? Stated in the most candid and least exaggerated manner, it seems to be, that whereas, the Eternal God, interposing for the recovery of a lost world, might, if it had so seemed good unto him, have wrought directly, and without any outward instrumentality, upon the hearts and consciences of men—turning them from the power of Satan unto God—transforming them from aliens into citizens, from children of wrath into children of adoption and grace—He has, for wise and sufficient reasons, some of them sufficiently manifest, and some hid in the secrecy of the divine mind, actually seen fit to tie himself down, in the accomplishment of this great and glorious end, not so much to the use of moral suasion and moral causes addressed to the free agency and moral nature of man, as to sacramental means, effectual to the same end, but in a different, wonderful, mysterious, and sacramental manner, by which all infants baptized by a minister of apostolic succession, receive remission of original sin, and spiritual regeneration by the Holy Ghost; and all adults, in whose case no fatal impediment exists, in like manner receive remission of original and actual sin, and spiritual regeneration; and that either, thereafter, growing up, or falling into, actual sin, can receive *forgiveness only in the Lord's Supper, and by absolution of God's minister* appointed thereunto.

"With the side issues whether these sacraments avail to give faith and repentance, where they are not, or salvation without them; or whether repentance and faith can avail to salvation without the sacraments, we have here nothing to do.

"Enough for the inductive inquirer that not a sentence in the word of God connects baptism, in the case of *infants*, or the Lord's Supper, in any case, with *the remission of sins*. Baptism in adults is so connected only in the two instances above examined, in which no such inseparable efficacy is even intimated. And the Lord's Supper is often connected with the strengthening of faith, and the increase of the divine life in the soul, but not once with forgiveness of sins. All that large part of the theory which embraces the idea of ministerial grace, is utterly without a Scriptural foundation. The facts are altogether wanting either for induction, or for a theory to connect scattered and inadequate data, in a way approaching induction.

"So far is this theory from agreeing with other, better known facts, or cohering well with the whole analogy of faith, the strongest objections to it are to be drawn from this quarter. Passages almost without number connect remission of sin with repentance and faith—and the implantation and increase of a *new spiritual nature with the work of the Holy Ghost operating through the truth*—whilst the silence is profound upon the subject of *sacramental grace* aside from *repentance and faith*, and aside from the ordinary operation of the Holy Spirit. There is place, then, for a theory, connecting together the few significant facts which point to the blessedness of the sacraments, but no room for a theory of sacramental grace, there not being so much as one fact looking in that direction."

Time would fail us were we to comment on this long passage as it deserves. We have quoted it all for the sake of fairness. On the *Inductive* principle itself the inquiry must be, what has God prescribed for the redemption and salvation of man, and the attainment of everlasting life. The words of our blessed Lord above quoted, and the answer of St. Peter would afford abundant satisfaction to the devout inquirer, were there no other passage of Revelation on the subject. To sneer at the maintenance of the doctrine that the sacraments are essential to salvation *when they may be had*, because they act in a "wonderful, mysterious, and sacramental manner," is a mark neither of reverence, nor faith, nor theological learning, nor intellectual vigor. I think it much more accordant to Scripture to maintain that Baptism to be valid, must be administered by a minister, who derives his authority to act from Christ by Apostolic succession, than to hold that its value depends upon a succession of adults who have been *immersed* in baptism. Does the Bishop hold that all persons have a right to administer the sacraments? If not, where does he draw the line? As to the connection of *remission of sins* and *spiritual regeneration* with baptism, the texts already cited abundantly prove the facts, and as we have seen there are more than *two* texts which prove the former point. "The idea of ministerial grace" is dismissed in so summary a method, that we may safely leave it alone as unharmed, for the present. We may observe by the way, however, that it is not the minister who bestows the grace, but GOD *through* the minister. Regeneration and the remission of sins are the work not of man but of God.

Our time has been so much occupied in the discussion of the Sacrament of Baptism, that we forbear to comment on the astounding *dicta* upon that of the Lord's Supper. Ths denial that remission of sins is there sealed, pledged and *conveyed* to the faithful recipient, is so painfully at variance with the office and other parts of the Prayer Book and the Homilies, that it is its own sufficient refutation—and here we must pause

AN EXAMINER.

For the Churchman.

Food for Thought and Motive for Thoughtfulness;

RESPECTFULLY AND AFFECTIONATELY SUGGESTED TO THE MEMBERS OF THE CONVENTION OF THE DIOCESE OF NEW YORK.

The Church's position in the world constantly exposes her to the danger of worldliness and of temporising. Attention to her concerns is too apt to be of a secular character. Her pure, holy, and heavenly nature is very apt to be overlooked in the feelings, motives, policies, modes of operation, and rules of judgment, which are enlisted in her business. Human device often takes the place of spiritual means, and worldly calculation of faith, and trust in God. The convention, the committee, the caucus, the concerted plan, the plausible and promising ways and means, and exciting speeches, shove by due dependence on prayer and sacrament, the closet, the temple, and the altar. Present show and working are rather thought of, than confidence that, whatever be appearances, the law and and will of God is the only just rule of judgment and of conduct; and whatever present pretensions and promises, the right is only with that law and will.

Whether the Christian's principles and views, his feelings, desires, and doings, are in accordance with that law and will, must be to him, if he is conscientious and sincere, a question of most sacred and momentous importance. In resolving it, he is, of course, first to bring the state of his heart and mind, and all his desires, intentions, plans, and doings, to the test of the revealed will of God. If the bearing of this does not appear satisfactory, evident, and direct, he may call in the aid of any indication before him, justifying the impression that the course of God's providence may be pointing out the way that is acceptable to Himself. The judgment formed hereupon, cannot be regarded (although the grounds of it may) as authority for others; but it may be an abundant reason for the settling of one's own opinion, and regulating his conduct. For this, however, it is necessary that the assumed providential indications be not resolvable into mere immediate results of emergent circumstances; that they have been, if the case admits, of continued operation and effect, obviously unforced by human causes, however, naturally rising from them and connected with them; and that they be considered and studied calmly, deliberately, and in a Christian frame of mind. With such qualifications—and others may present themselves to the intelligent and pious reader—the good man may be justified in trusting that he sees providential indications of duty. The Gospel teaches him that he may derive encouragement for this in the reasonable and charitable hope of a state of things, morally and spiritually, such as, on evangelical principles, may justify the expectation that God would manifest His favorable regard by indicating the way wherein he would have His people walk.

The situation of onr diocese has been such, for nearly six years past, as to give painful concern to its pious members and ministers, and lead them to seek most solicitously to know what they ought to do. It is a fact, as indicated in all its Conventions during that time, that the principles and feelings of the Diocese lie in a particular direction. The general character of the proceedings of these Conventions has been very much of one stamp. Are there any indications, pro or con, on the momentous question whether that character is pleasing to God? All good Christians unite in the belief and sure persuasion that the grace of God will guide and bless His faithful servants. In connection with this thoroughly evangelical idea, but without the least disposition to dictate, I would humbly ask my fellow members of the Diocese to bear with me, while I refer to certain facts which may help to furnish food for thought, and motive for thoughtfulness, on this very solemn and interesting subject.

Soon after the Diocese and its Diocesan were placed in their present position, the then Editor of the Churchman published in his paper, the following prayers, of which he said that they were composed for private and family use, and were published because they were believed to be conformed to views of the subject which he was desirous of inculcating, and had received the approbation of friends to whom they had been shown.

Prayer for the Bishop of the Diocese while under Sentence of Suspension.

O GOD, who declares thy Almighty power chiefly in showing mercy and pity; we beseech thee to have mercy on Thy servant the Bishop of this Diocese, now suspended from the office of a Bishop in the Church of God. Grant that he may take his sentence patiently, and reap the fruits of godly discipline; and so meekly suffer what Thou inflictest that he may be the more ready to do what Thou commandest. Magnify thy power in his weakness; and forasmuch as he is forbidden to serve Thee by the active duties of his Ministry, grant that he may glorify Thy great Name, and benefit thy Holy Church, by his passive duties and suffering piety, and by all such such works of penitence and charity as Thou hast prepared for him to walk in; through JESUS CHRIST our Lord and Saviour.

Prayer for the Diocese during the Suspension of the Bishop.

O GOD, who hast taught us in Thy Holy Word that by one Spirit we are baptized into one Body; be present, we beseech Thee, with the clergy and people of this Diocese, whose Chief Pastor is now fallen under the Sentence of Suspension from the office of a Bishop in the Church of God. Grant, O Lord, that as when our head was honored we rejoiced, so now when our head suffers, we the members may suffer with him, and be knit together by suffering in the unity of the Body of CHRIST. Humble us, we beseech Thee, under this thy fatherly correction; and whether it be designed for the trial of our faith or the punishment of our offences, grant that it may fulfil its gracious end, and work in us true repentance and amendment of life; that so we may, in thy good time, be mercifully relieved, and joyfully serve Thee in all godly quietness, to the benefit of Thy Church and the glory of Thy great Name; through JESUS CHRIST our Lord.

These prayers, there is reason to believe, have been used to no inconsiderable extent. Let christian faith suggest how far they may be hoped to have entered acceptably into the ears of the Lord of Sabaoth, and been favourably answered in the general state and mind of the Diocese as duly and orderly shown and expressed in its conventions.

At the next convention, the following resolution was passed:—

"*Resolved*, As the sense of this Convention, that before closing its protracted and anxious session, it would willingly record upon its minutes some expression of its deep sense of the overruling mercies of the Great Head of the Church, in guiding its deliberations to a harmonious and peaceful close. And its members, in now separating, would cordially unite in commending each the other to the blessing of God, and their beloved afflicted Diocese to the united prayers of all its members through the appointed services and Holy Days of the Church."

Probably in designed accordance with the spirit of this resolution, and with the view of aiding its holy object of having the mind of the Diocese piously affected by its unhappy position, a series of articles was published in The Churchman, through the following year, at the occurrence of its several Holy Days, of a practical and devotional character, suggesting thoughts of the providence of God in all our troubles, and of the Christian duty of prayer and effort that they may be duly received and borne, and overruled to His glory, the good of His Church, and our own spiritual and eternal welfare.

God only knows how far all this may have been instrumental—faith will trust and charity will hope that it has been instrumental—in diffusing throughout the Diocese such an influence of the religion which God approves and accepts, as may warrant the humble hope that it has been guided and kept in conformity with His will, and that He has been "present with" its several Conventions; saved them from the ill consequences of "error, ignorance, pride, and prejudice; and of" His "great mercy" vouchsafed "to direct, sanctify, and govern" them in their "work, by the mighty power of the Holy Ghost."

In the absence of Parochial Reports, there is difficulty in arriving at a knowledge, at all in detail, of the state of the Diocese. From the known constant increase, however, in the number of its clergy, parishes, and churches; from the Reports of the Right Reverend Bishops who have visited it; from the increase of attention to the duties of public worship, as shown in Holy Day, Litany Day, and daily celebrations thereof; and other indications brought to notice in conversation and otherwise; I think there is reason to hope that true faith, piety, and spirituality, have increased and are increasing among us.

How far all these things may be regarded as reasonable ground of trust that the Diocese has been under heavenly care and guidance, in what it has solemnly professed and done, let each good, thoughtful, and devout Christian judge for himself.

PACIFICATOR.

For the Churchman.

MR. EDITOR:—Our last Convention passed a resolution instructing the Standing Committee to make an Address to the House of Bishops praying that venerable body, in effect, to take means for putting an end to the sentence of Suspension now operating on our Bishop. This resolution brought out a "Protest" from a large portion of the minority, which protest was published in your paper of October 13th, 1849. The next number of your journal, October 20th, contained a communication in reference to this Protest exposing its bad temper, errors and inconsistencies. Soon after, I believe, (though possibly, before, for the document is dated October 3d, 1849) was published the Memorial of the minority, the object of which was to petition the House of Bishops in opposition to the Diocess. This Memorial, it is understood, has been since circulated for the purpose of receiving the signatures of all those who desire to array themselves against the lawfully and regularly expressed will of the Diocese and to defeat the object of its prayer. The Episcopal Recorder of November 10, 1849, which contains a copy of the "Memorial," has appended to it the names of the Executive Committee under whose supervision it was prepared.

The following is the list:

"*Executive Committee.*

THOMAS HOUSE TAYLOR,	FRANCIS L. HAWKS,
JOHN S. STONE,	L. P. W BALCH,
HENRY ANTHON,	G. T. BEDELL,
L. BRADISH,	CORNELIUS DUBOIS,
JAMES S. ASPINWALL,	E. W. DUNHAM,
C. R. MARVIN,	F. S. WINSTON,
JOHN S. HEARD.	

As the Protest is dead and the Memorial is still living, and as the whole subject is invested with present interest by the approaching meeting of our own and the General Convention, it occurred to me that it might be well to take the communication of the 20th of October last on the Protest and adapt it to meet the arguments and statements in the Memorial with a view to a republication in your columns. I supposed that neither you, Mr. Editor, nor the writer of that communication would object to such a use of it. Accordingly, having procured a copy of the Churchman of October 20th, I sat down to my task, expecting that I should have little more to do than to expunge the word *Protest* wherever it occurred and substitue the word *Memorial* in its place. Judge, however, of my surprise, when, on examining the Memorial, I found that it had abandoned almost every point made in the Protest. The Protest laid stress on the fact of our Convention having never declared the sentence pronounced on our Bishop illegal, and also on the fact of our Convention having never declared the innocence of the Bishop; it affirmed that in the Resolution directing the Standing Committee to pray the Bishops to relieve the Diocese, the criminality of our Bishop was tacitly admitted; it arraigned the Bishop for his pretended accusations against the law, the court and the witnesses; it charged the Convention of our Diocese with insensibility to the most serious moral delinquencies, and it insisted that the prayer of our Diocese to the House of Bishops for a termination of the sentence was positively disrespectful to this venerable body. Not one of these points is affirmed in the Memorial, while one of them at least, that which charges the majority with insensibility to moral delinquencies, is flatly contradicted in the following sentence: "Your Memorialists beg leave distinctly to say that they mean *to cast no imputation on the brethren who compose the majority.*"

This abandonment by the Low Church party in their Memorial to the House of Bishops, of almost every ground assumed in their Protest, is worthy of note. It enables us to distinguish between those points which, in a moment of excitement, they can make available for popular agitation and those on which, in their reflective moments, they will venture to rely in an address to the House of Bishops.

Before I go farther, it may be well to quote the resolution adopted at our last Convention:

"Whereas, the House of Bishops and the House of Clerical and Lay Deputies, in the General Convention of 1847, passed a canon in the words following:

"'Whenever the penalty of Suspension shall be inflicted on a Bishop, Priest or Deacon in this Church, the sentence shall specify on what terms or at what time said sentence shall cease.' And,

"Whereas, the Diocese and Diocesan of New York have been for a long time suffering under the disabilities which it was the design of the Canon to prevent in future:—Therefore,

Resolved, That the Standing Committee be requested to present, at an early day, an Address to the House of Bishops, praying that venerable body to adopt such measures as may render the wise intent of the provisions of the said Canon of 1847 available to the relief of our Diocese: that so the objects may be accomplished of the unanimous prayer of this Convention to the General Convention of 1847."

Having quoted this Preamble and Resolution, the Memorial proceeds as follows:

Your Memoralists, members of the Protestant Episcopal Church in New York, as the only mode now left, present themselves before you, Right Reverend Fathers, and implore you to adopt no measures which can lead to the restoration of the now suspended Bishop of this Diocese to the Exercise of his Episcopal functions in the Diocese of New York. Your Memorialists cannot but consider the application which the Convention has directed to be made to you, as one to relieve Dr. Onderdonk; though it would appear, on its face, to be designed simply for the relief of the Diocese. If it were possible, in the view of your Memorialists, to separate the case of the Diocese of New York from the personal condition of Dr. Onderdonk; if our Right Reverend Fathers could, in the present posture of affairs, entertain the consideration of the one, without involving that of the other the Memorialists would most cheerfully join with their brethren in an application for the relief of the *Diocese*; for none can feel more sensibly than they do its deplorable condition. But in the relation which Dr. Onderdonk is supposed by some to occupy as a Bishop, severed temporarily from his Diocese, your Memorialists cannot perceive how it is possible to consider the one detached from the other.

The resolution that has been adopted, whatever may have been intended, is virtually a resolution asking for the relief of Dr. Onderdonk.

In this passage several things are remarkable.

1. The Memorialists admit that the Diocese has, through its Convention, directed a prayer to be made to the Bishops for the relief of our Bishop and Diocese, or of our Diocese through its Bishop,

2. They array themselves as individuals, or as a combination of individuals, in opposition to the wishes of the Diocese expressed through its legitimate and constituted organ, and seek to defeat the end which the Diocese, by their own admission, aims to accomplish.

3. They speak of "the relation which Dr. Onderdonk is supposed by some to occupy, as a Bishop severed temporarily from his Diocese;" thus intimating that the fact of Dr. Onderdonk's being the suspended Bishop of this Diocese, a fact acknowledged and declared by the Standing Committee of 1845, and ever since assumed as the basis of all synodical action on the whole subject both in our Diocesan Conventions and in the General Convention of 1847, is a mere matter of private opinion. It is thought *by some*, say the Memorialists, that Dr. Onderdonk, though suspended, is still the Bishop of the Diocese; knowing at the same time that among these "*some*," are the Diocese of New York and both Houses of General Convention: i. e., the whole representative Prot. Episcopal Church of the United States.

Commending these positions to the consideration of your readers I pass on to the next paragraph of the Memorial, which is as follows:

The General Convention of 1847 enacted but *two* Canons that can have any bearing on this case. To both of these it is necessary briefly to advert. The one is already set forth in the preamble to the resolution of our late Convention, and your Memorialists frankly own that they do not perceive its relation to the case, either of the Diocese of New York or the suspended Bishop. It simply provides for the *future*, and declares that henceforth a different course shall be pursued from that adopted by the Bishops in their discretion, when no Canon was in force to direct them. Now no principle is plainer, than that even the *letter*, of a law adopted after final judicial action in a case, can by no possibility affect the already pronounced judgment, even though the law should expressly enact that no such judgment should ever thereafter be pronounced in any similar case. And if the *letter* canot affect the solemn and recorded judgment of a Court of competent jurisdiction, which was conformable to the law as it then stood, how indistinct and shadowy becomes the idea of permitting the *spirit* of a law to do it. The *spirit* of the law can only be carried out judicially by obeying its *letter*. Had the request to the Bishops here been to do this—to declare now that their sentence was a nullity (though when pronounced, it was conformable to law) simply because the letter of the new law forbids such a sentence *in future*, would not its palpable absurdity strike every one? And is not the absurdity more glaring still, when they are asked to follow the *spirit* of the new law, as something distinct from its letter, and make their sentence comformable to this imaginary and intangible something which lives in the letter only?

Nothing can be more simple and intelligible than the request which our Diocese directs to be made to the House of Bishops. The 3d Canon of 1844, (under which our Bishop was tried) distinguishes between *suspension* and *deposition* and by so doing, plainly means that the former penalty, whenever inflicted, should have a limit. Bishop Onderdonk's punishment was "suspension," but the sentence which declared the punishment did not prescribe the limit. The failure of the sentence to set a limit to the penalty was unjust to the Bishop, and injurious to the Diocese; unjust to the Bishop, because it makes his punishment to be in fact severer than is warranted by a sound and fair construction of the word *suspension*, as used in the Canon; and injurious to the Diocese, because it deprives it indefinitely of Episcopal supervision. To guard against such evils for the future, the 3d Canon of 1847, requires explicitly that every sentence of suspension, hereafter imposed, shall contain its own limitation. The equity of the Canon in shielding a suspended person from a severer punishment in fact from that which is awarded to him in law, and the wisdom of the Canon in shielding a Diocese whose Bishop happens to be suspended, from such vexations as are now experienced by the Diocese of New York, are sufficiently manifest. Of course, the 3d Canon of 1847, cannot be administered either in its letter or its spirit, in favor of our Bishop and Diocese. To ask this, would indeed be, as the Memorialists say, an "absurdity," a "palpable absurdity," a "*glaring absurdity*" But our Convention has not made of the House of Bishops any such foolish request. They have asked that venerable body to take such measures as may render the *wise intent*, the equity and wisdom manifest in that Canon, available to our relief.—The charge of "absurdity," therefore, is quite as ill-grounded as the charge of "insensibility to the most serious moral delinquencies;" and as a week's reflection had the effect of inducing these gentlemen to abandon the latter charge, it is probable that another week's reflection would have led them to abandon the former. No good can come from heat and precipitancy.

We quote the next paragraph:

To the minds of your Memorialists, there is something exceedingly offensive in asking the Bishops to do, in this case, that which involves so great absurdity, and violates such plain and important principles. And yet this is what the preamble and resolution in question virtually propose. They ask the Bishops to adopt measures essentially *ex post facto* in their character, absurd on their face, and subversive of grave principle and constitutional right. If the Bishops may thus, in the mode proposed, interfere to *diminish*, upon the same principle they may to *enlarge*, a judicial sentence already pronounced, as subsequent legislation may suggest. Thus to subject the solemn judicial judgments of the highest tribunal of the Church to its subsequent and ever-changing legislation, would, in the opinion of your Memorialists, be to unsettle the essential and well-established principles of justice, and seriously put at hazard the repose of the Church, and the inviolable rights of its members.

We have seen what our Diocese requests of the Bishops and if we substitute the real request of the Diocese in place of the fiction of the Memorialists, the above passage will read as follows:

"To the minds of your Memorialists there is something exceedingly offensive in asking the Bishops to do, *in this case*, that which involves so great absurdity, and violates such plain and important principles, *as the application to it of equity and wisdom*. And yet this is what the Preamble and Resolution virtually propose. They ask the Bishops to adopt such measures as may render the equity and wisdom displayed in the 3d Canon of 1847, available to our relief; measures which must be essentially *ex post facto* in their character, absurd on their face, and subversive of grave principle and constitutional right. If the Bishops, thus, in the mode proposed, interfere to *diminish*, upon the same principle they may to *enlarge* a judicial sentence already pronounced, as subsequent legislation may suggest; equity and wisdom having the same force for the aggravation of suffering as for its relief. Thus to subject the solemn judicial judgments of the highest judicial judges (why not *judicial judges* as well as *judicial judgments*?) of the Church to the equity and wisdom of its subsequent legislation would, in the opinion of your Memorialists, be to unsettle the essential and well established principles of justice (meaning, doubtless, *just justice* as well as *judicial judgment*) and seriously put at hazard the repose of the Church, and the inviolable rights of its members."

The next paragraph is as follows:

As an Appellate Court, or even as a Court empowered to review its own decisions, your Memorialists respectfully submit that our Right Reverend Fathers have no authority to sit, or in any way to alter a judicial sentence already pronounced. But as the Executive of the Church, invested with the high office of showing clemency to offenders—of pardoning a repentant, and restoring an erring brother—your Memorialists readily and gratefully acknowledge the power of the Bishops. If, therefore, the present application have any practical meaning, it is an application for *pardon*, and as such, some of your Memorialists have reason to know it was considered by some of those who aided in the passage of the resolution.

The argument is, if we understand their meaning, that the House of Bishops not being a Court of Appeal, nor even a Court empowered to review its own decisions, have "no authority * * in any way to alter a judicial sentence already pronounced;" but only have a pardoning power analogous to that of the Governor of a State or other executive officer; *ergo*, the application of our Diocese must be an application for pardon. All this is arrant trifling: for, 1. the House of Bishops have never tried Bishop Onderdonk and therefore have no decision of their own, in the case to review; and, 2. they have the power, under Canon 2d of 1847, to "altogether remit and terminate any judicial sentence which may have been imposed," and to "modify the same" by affixing to it a limit of time or condition.—This is not a mere pardoning power, but a power "to alter a judicial sentence already pronounced." It is conceded and secured to the House of Bishops, or more strictly to the Bishops entitled to a seat in the House, by express Canon; and therefore all reasonings against it founded upon analogies with civil institutions are worthless. To be sure, the conclusion of the Memorialists, viz.: that "if the present application have any practical meaning, it is an application for *pardon*," is of no importance; but this only renders more ludicrous their pompous deduction of it from false premises.

Travellers tell us of certain functionaries in Constantinople who seek to vend their commodities by standing at the corners of the streets and crying out, "In the name of Mahomet—*figs*!"—But let us proceed to the next paragraph:

We now come to the only remaining Canon that can bear on this subject. It is Canon II. of 1847. This enactment gives power to the Bishops to "altogether remit and terminate any judicial sentence which may have been imposed, or may hereafter be imposed, by Bishops acting collectively as a judicial tribunal, or modify the same so far as to designate a precise period of time, or other specified contingency, on the occurrence of which, such sentence shall utterly cease, and be of no further force or effect." This is the only Canon which either allows or prescribes the mode of *action* that can possibly apply in this case. If, therefore, the application to our venerable Fathers have any signification, it can and must mean nothing else but to ask of them "altogether to remit and terminate" the sentence against Dr. Onderdonk, or "to modify the same" by naming some definite time *in futuro*, when, or some "specific contingency" on which it shall cease. We are brought, then, to the naked question, stripped of all disguise, of an application to restore Dr. Onderdonk to the exercise of his Episcopal functions.

Were ever two successive paragraphs in any piece of writing so utterly inconsistent as this and the preceding one? We do not know that there could be a better way to refute the present Memorial than for the gentlemen who concocted it to get up another. The Memorial proceeds:

Your Memorialists beg leave respectfully to remind you, Right Reverend Fathers, that this is the *second* time such an application has been made to you. On the former occasion it was made by Dr. Onderdonk himself, and referred to a committee of your body, who reported that his application could not be favorably received; and expressly declaring that, in their view, he did not "stand in the position of a penitent," recommended that he should have liberty to withdraw his application—accompanying the recommendation with the very decided declaration, that though "the remission of that sentence is a possible event in contemplation of law, they deem it but justice to the Memorialist, and to the Diocese of New York, to add, that they consider the probability of the occurrence so slender and remote, as scarcely to afford a reasonable basis for future action."

Bishop Onderdonk's application was made before the General Convention had legislated on the subject, and was rested, of necessity, on grounds in which the Bishops were naturally reluctant to acquiesce. The application of our Diocese is the first that has been made to the Bishops, since the General Convention opened the way to relief; and, on either of the constructions given to it by the Memorialists, must be supposed to rest on very different grounds from that made by the Bishop.

The next paragraph is:

Your Memorialists cannot withhold the expression, both of surprise and regret, that notwithstanding this language of the Bishops, the Convention of New York should have importunately renewed the application without the most distant allusion to any act evincing *penitence* on the part of the suspended Bishop, since the declaration made by the Bishops. But had penitence on the part of Dr. Onderdonk been asserted as the basis of this application, and had such assertion been undeniably true, your Memorialists still would respectfully submit, whether *a restoration to the Episcopal functions* would be desirable or proper. The offences of which Dr. Onderdonk was convicted, are of such a nature as to preclude the idea of his restoration to the performance of Episcopal functions under *any* circumstances. Your Memorialists expressly charge that there has been no such act or evidence of penitence; but on the contrary, the suspended Bishop persists in the assertion that, having committed no sin, he has nothing whereof to repent; and your Memorialists feel that it is not their place or province to remind their Right Reverend fathers that "HE pardoneth and absolveth all those *only* who *truly repent*, and unfeignedly believe His Holy Gospel!"

In connexion with this paragraph we beg the reader to peruse the following words of Bishop Onderdonk, which, though used three years ago, are equally applicable to the present time: "Severely as I have been afflicted," he says, "I humbly hope that, by the overruling providence and grace of God, the period, now nearly three years, of my present heavy trial, has not been, and will not be without a blessing. In a state of almost entire seclusion from the world, I have constantly endeavored, in reliance on the Holy Ghost, and with constant prayer for His influence, to keep a perpetual guard over my heart, to detect its evil tendencies, to discover, for greater future watchfulness, wherein these have led me astray, and to cultivate the spirit of humble penitence, meek submission, and evangelical faith, devotion and charity. I trust I am not presumptuous in hoping that hence, as well as from the sacred studies and meditations to which I have applied myself, God will graciously allow fruit to grow, both in my personal devotion to a godly life, and in earnest and faithful pastoral labor, should I, in His merciful Providence, again be permitted to minister among His people."

We turn again to the Memorial:

Your Memorialists further beg leave to represent that such is the standing and character of the suspended Bishop, that he is not "of good report" in the Diocese of New York—there being many, both of the Clergy and Laity of the Church in said Diocese, who have no confidence in his moral purity.

This is the opinion of the Memorialists, but, by their own showing, the Diocese of New York has virtually applied for the restoration of their Bishop to his Episcopal functions. The Diocese, therefore, must have a very different opinion of the Bishop from the individuals who have signed the Memorial.

Again:

They further represent, that he could not usefully exercise Episcopal functions in New York, inasmuch as many Clergymen would not desire his visitations in their parishes, and would not invite him to their houses, or treat him with the respect which the office of a Bishop worthily borne, may always command; nor would many members of their congregations remain in the Church if he entered it to officiate, nor would many receive Confirmation at his hands.

To this we have only to say that if the Memorialists are no better prophets than logicians, they will be utterly mistaken in their predictions.

In the next paragraph, the Memorialists state what they believe to have been the grounds on which different persons among the majority voted for the present application; a matter of little comparative importance, once on which, the House of Bishops, if they desire information, would hardly think of looking to the statements of individuals who desire to defeat the application of our Diocese.

The rest of the Memorial contains only exaggerated views of the ruin and disgrace which will befal the Diocese, the whole Church, and the whole country, from allowing a suspension which has now run nearly six years, to be brought to a termination. It contains also, an oblique suggestion to Churchmen of other Dioceses to lift their voice against so ruinous a calamity.

The position of the Memorialists may be stated in few words. The General Convention has empowered the House of Bishops to terminate or limit the sentence pronounced on Bishop Onderdonk, and the Diocese of New York has requested the Bishops (at least, so say the Memorialists) to do what the General Convention has empowered them to do. In opposition, however, both to the General Convention and to their own Convention, the Memorialists advise the Bishops that to make any change in a "judicial judgment" already pronounced, would be to unsettle and confound all law and justice. Well, the Bishops have before them both the Memorial and the Resolution of our last Convention, and both the Memorialists and ourselves must be content to wait the issue of their deliberations.

HOPE.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 28, 1850.

The Bishop and the Diocese of New York.

NEARLY six years have elapsed since by a sentence of a Court of Bishops convened in this city, the Diocese was deprived of the supervision, guidance, and services of its Ecclesiastical Head. Our object in alluding to it is not to express our opinions as to the verdict and sentence, which have at other times been sufficiently made known: but to examine into the testimony afforded by the official acts of the Diocese, and thence to obtain some data for the future course to be pursued. This testimony is of a twofold kind; positive and negative. The Diocese in Convention has done certain acts and adopted certain resolutions, and has in these respects declared its will affirmatively. It has rejected certain propositions and refused to do certain acts, and has thus declared that these propositions and those acts were contrary to its will and disapproved of by it. Bearing this in mind, the action of the Diocese has on the whole been of a decisive and satisfactory character.

The first Convention after the sentence, was held in 1845. On the 2nd day of the Session, Mr. Bradish offered a resolution declaring it to be the sense of the Convention "that the Right Rev. B. T. Onderdonk, even if his restoration to office were practicable, can never perform the Episcopal functions in this Diocese with any prospect of usefulness to the Church."

This was laid on the table by a majority of both orders. Clergy, ayes 82; noes 47. Laity, ayes 66; noes 63.

A Special Committee of 20 was appointed and reported certain resolutions. The arrears of the Bishop's salary were directed to be paid; the action of the Standing Committee in the *interim* were approved; and alterations were made in the Diocesan Canons, providing for the disability of the Bishop.

Judge Oakley offered a resolution *that no modification of the Canons ought to be made which would lead to the restoration of Bishop Onderdonk to his Episcopal and ministerial functions*, which was negatived—a majority of neither order voting in his favor. Clergy, ayes 40; noes 76. Laity, ayes 55; noes 54; divided 1.

This session was of unprecedented length—six days,—and the debates were very exerting and often stormy in their character. The Convention, however, steadily refused to pass any Resolutions adverse to the restoration of the Bishop to his office and functions, and afforded his friends in this respect, a decided triumph.

In 1846, a Resolution was offered by Judge Burnett, providing for the payment to the Bishop of $2,500 per annum out of the income of the Episcopal fund.

Judge Buel moved as an amendment, that the income of the said fund could not be applied to the support of a Bishop adjudged guilty of immorality and sentenced to suspension from all ministerial offices. This was rejected. Clergy, ayes 47; noes 92. Laity, ayes 62; noes 64; divided 2,—a majority of neither order voting in the affirmative.

A modification of Judge Burnett's resolution was adopted, providing for the giving of security to repay the amount received by the Bishop, if a court of competent authority should declare the appropriation of the fund illegal. The vote was: Clergy, ayes 93; noes 29. Laity, ayes 79; noes 39.

In 1847, the following resolutions were adopted:

"*Resolved* as the solemn conviction of this Convention, that justice to the Diocese of New York, as well as its best interests, demand that it be relieved from its present anomalous position.

"*Resolved*, That the General Convention be and is hereby requested to give to the Church in this Diocese such relief as may be consistent with its powers.

Resolved, That a copy of the foregoing Resolutions be transmitted to the next General Convention."

In consequence of these Resolutions, three Canons were passed at the General Convention of 1847: one providing for the modification and Remission of Sentences of indefinite suspension: a second declaring

that thereafter "the time when and terms on which the penalty of suspension should cease," must be specified in the sentence; the third providing for the Performance of Episcopal Duties in vacant Dioceses, or where the Bishop is under a disability.

In 1848, Judge Burnett moved, That the Trustees of the Episcopal fund pay out of the income thereof, to Bishop Onderdonk. $2.500 per annum, from Sept. 27, 1848, until the further order of the Convention.

Mr. Bradish offered an amendment.

"*Resolved*, As the solemn and deliberate judgment of this Convention, that no portion of said fund can rightfully be applied to aid or support in any way, a Bishop, on whom a sentence of indefinite suspension has been pronounced by the highest judicial tribunal of the Church, and which sentence still continues in full force." This was rejected. The vote stood: Clergy, ayes 19; noes 76. Laity, ayes 27 noes 52.

The original resolution was then adopted.

Dr. Sherwood offered a preamble and resolution at the close of the Convention, which were laid over to the next Convention.

In the Convention of 1849, Dr. Sherwood's preamble and resolution came up for consideration. Dr. Higbee moved a substitute, which will be found in another part of this paper, in the Communication signed "Hope," which was accepted by Dr. S. and adopted. Clergy, ayes 91; noes 36. Laity, ayes 69; noes 46.

Dr. Whitehouse had previously offered the following as a substitute for that of Dr. Higbee, which was rejected. "*Resolved*, That this Convention, in the name of the Church, here in council assembled, with solemn sense of the exigency; with deep solicitude for the removals of the disabilities under which we labor, in the surest and safest manner, and in due sympathy with the feelings of the suspended Bishop, does earnestly and affectionately beg the Right Rev. Bishop Onderdonk to resign, as far as he has the power so to do, the jurisdiction of the Diocese of New York, according to the provisions of Canon IV. of the General Convention of 1844." The vote on the rejection was: ayes 30, noes 98. Laity, ayes 44; noes 70; Divided 1.

This completes the action of the Diocese in all important points on this subject.

Let us now briefly recapitulate what the Convention has done: I. It has recognized Bishop Onderdonk as the Diocesan though suspended. 1. By making provision for the administration of the Diocese during his suspension. 2. By providing for the payment of a salary out of the Episcopal fund during the continuance of his suspension. 3. By requesting the House of Bishops to make available to the relief of our Diocese the wise provisions of the 3rd Canon of 1847, *i.e.* to specify at what time and under what terms the penalty of suspension shall cease.

II. It has refused to enlarge or enforce the sentence. 1. By refusing to say that Bishop Onderdonk can never re-assume the performance of his duties. 2. By negativing the proposition, that no modification of the Canons should be adopted which may lead to the Bishop's restoration. 3. By refusing to ask the Bishop to resign his jurisdiction.

III. It has expressed its sense of the injustice under which it has suffered. 1. By asking relief of the General Convention from its *anomalous* position. 2. By appealing to the House of Bishops to modify or remit the sentence.

All this is very significant. The friends of truth, of law, and of order, have found themselves in a delicate and painful position. While they deeply feel the wrong and injury done to their reverend Diocesan, and through him to the Diocese, and how necessary it is that both he and the Diocese be freed from the unlawful bondage in which they are held, they are desirous that this should be accomplished by peaceable and constitutional means and with a due regard to the authority of the Church. Were reason and argument, and the principles of truth and justice, equity and charity, the only things to be considered, the solution of the difficulty would become easy. But unhappily a multitude of extraneous considerations are drawn in by the enemies of the Bishop and of the Diocese. False and malicious reports, wilful exaggerations, menaces of "revolution and schism," prejudice, ill-will, and hatred—these and other evil measures and principles are unscrupulously employed, till the minds of many are bewildered, and their feelings enlisted against the majority of their brethren in this Diocese. It is this which has proved the great difficulty in obtaining definite results and adequate relief thus far, and it is to be feared they will continue to operate for some time to come, unless God in His infinite wisdom shall open a way for the deliverance of his faithful servant from the toils of his adversaries and of the diocese from its oppressive difficulties and burdens. Let us hope that the prayer of the Diocese for aid from the Right Rev. Fathers of the Church may be successful; let us pray that the Great Head of the Church may overrule their deliberations to good; let us entreat the Holy Ghost, the Comforter, to diffuse in their hearts His gifts of wisdom and charity, that the oil of consolation and peace may be poured upon the wounds of this suffering Diocese. Whatever may be the result, however, let us remember that the great principles at stake which have been hitherto kept in view, must be steadily maintained; truth must not be compromised; justice and right must not be abandoned. We must not seek to rend asunder spiritual bonds which God has framed and not we ourselves; nor must we seek to gain relief and ease by doing any thing which would weaken their obligation, and render necessary a divided allegiance to Episcopal authority, in conformity with the devices or inventions of man. "In patience" let us "possess our souls."

Convention of the Diocese of New York.

This Convention met on Wednesday morning last, in St. John's Chapel, in this city. The morning prayer was said by the Rev. Joshua Weaver, Rector of Trinity Church, West Troy, assisted by the Rev. J. Carpenter Smith, of St. George's Church, Flushing, who read the lessons. The Ante Communion service was read by Rev. Dr. Berrian, Rector of Trinity Church, New York, and President of the Standing Committee. The Sermon was preached by the Rev. Kendrick Metcalf, Rector of Christ Church, Duanesburgh, on St. Jude 20, 21; and was an excellent discourse, as we learn from those who were present. The Offertory was read by Rev. Dr. Haight The Communion was administered by Rev. Dr. Berrian, assisted by Rev. Drs. Creighton, Seabury, and Haight.

The Secretary then called the Convention to order; and the chair was taken by Rev. Dr. Berrian, the Senior Presbyter present.

On calling the roll, 125 clerical members answered to their names, and delegates from 106 parishes.

Rev. Dr. Creighton was unanimously re-elected President, *vivv voce*—the ballot being dispensed with.

On taking the chair he delivered a brief and appropriate address.

Rev. Dr. Haight was unanimously re-elected *Secretary*, and Mr. Charles Rowland, Treasurer, in like manner.

The Secretary announced he had appointed the Rev. Wm. E. Eigenbrodt Assistant Secretary.

The usual Standing Committees and Inspectors of Elections were appointed by the Chair.

Rev. Mr. Hawkesley presented to the Convention an appeal of Christ Church, Marlborough, from a decision of the Missionary Committee, and asked the pleasure of the Convention in relation to it.

Dr. Haight moved that it be read. This gave rise to some animated discussion. Motions to refer, to lay on the table, and to postpone until the reading of the Missionary Committee's Report were nade: it was finally withdrawn, to be presented to-morrow, after the report of the Committee.

Rev. Mr. Parks gave notice of his intention to present to-morrow a Preamble and Resolutions, setting forth the inconvenience of the present mode of obtaining Episcopal services and requesting the Delegates to the General Convention to obtain some effectual legislation in case the House of Bishops should fail to give relief.

Notice of other matters were given, and at half past 3 P. M., the Convention adjourned till Thursday morning, at 9 o'clock.

Foreign Intelligence

The *Canada* arrived at Boston on Tuesday last, after a remarkably short passage.

The foreign intelligence is not of much consquence.

The French President had returned to Paris, and had visited Cherbourg and reviewed the fleet there.

The Archbishop of Paris has issued a Circular, forbidding the discussion of ecclesiastical topics in public journals. *L'Univers*, is especially mentioned as meriting the reproach of teaching and governing in place of the Bishops. This has caused much sensation. Those who infringe the Archepiscopal mandate, are threatened with the spiritual censures of the Church.

Dr. Lang, a Presbyterian minister of some talent and much turbulence, has openly proposed at Melbourne, W. Australia, a scheme for the independence of Australia from the mother country. The boldness of the attempt has excited some little attention.

The Queen had reached Balmoral, her Scotch country seat; and was enjoying a peaceful retirement.

Some sensation had been caused by the secession of Lord Fielding to the Roman Church, as he acted as Chairman at the Supplemental Meeting of July 23, and then professed much attachment to the Church of England. This is one of the melancholy features of the time.

The Bishop of Exeter has refused a curate's license to a Reverend Gorhamite in his Diocese.—Happily there cannot be a *duplex querela* in this case, as the Bishop has full authority

The Privy Council and the Church.—The Committee charged with carrying out the resolution of the General Meeting of the Clergy and Laity on the 23d of July, have made the following statement of their proceedings:—

The "Address to the Archbishops and Bishops of the provinces of Canterbury and York," adopted at the General Meeting of the Clergy and Laity at St. Martin's Hall on the 23d of July, was presented to his Grace, the Archbishop of Canterbury at Lambeth Palace, on the 25th of July. The deputation was received by his Grace with his accustomed courtesy, and the Address having been read by the Chairman, his Grace after expressing his satisfaction at having so early an opportunity of seeing the deputation, observed that there were many subjects treated of in the Address which admitted of much difference of opinion, and that it was probably known to the deputation that he had the misfortune of disagreeing with some of the sentiments which it embodied. He might have wished, perhaps, that the language of the Address had been less positive and made more allowance for such differences of opinion: but an Address signed by so many members of our Church was entitled to respectful consideration, and he felt sure that it would receive all due attention, both from himself and the Right Rev. brethren, for whom it was intended."

To his Grace, the Archbishop of York, and the Bishops who had left town, copies of the Address were forwarded by the Chairman; but the Bishop of London being still at Fulham, received the copy of the Address from the deputation, and acknowledged it in the following letter to a member of the deputation:—

"Fulham, July 31.

"My dear Mr. Hope,—I have read with deep interest the Address which you placed in my hands.

"It calls upon the Archbishops and Bishops of the provinces of Canterbury and York, to express to the Crown their humble desire that freedom may be granted to the Church, in Synod assembled, to judge matters of doctrine and discipline: or, if such license cannot now be obtained, so to declare their mind and intention as to secure those who have signed the Address, for the present, against the utter denial of Sacramental grace which they plainly see to be permitted by the late decision of the Judicial Council of the Privy Council.

"With respect to the first of these points, I beg to assure you that I entertain strong opinion as to the Church's right to a well regulated freedom of Synodical deliberation: and I earnestly hope some method may be found of combining such freedom with due security for the peace and unity of the Church.

With regard to the second point, I apprehend that each Bishop in his own Diocese, will adopt such measures as may appear to them best calculated to guard against the danger which is apprehended.

"The mode of warding off that danger, all may have recourse to, with Clergy and Laity—that of earnest, persevering prayer to the Great Head of the Church, that it may please Him to drive away all erroneous and strange doctrine, and to preserve His household in the true faith, in unity of spirit and in the bond of peace.

"Believe me, my dear Mr. Hope,
Yours most truly. "C. J. London.

"Mr. A. J. B. Hope, M. P."

The Address to the "Bishops of the Church in Scotland," (subscribed with 3000 names) has been transmitted to the Venerable Primeus, the Right Rev. the Bishop of Aberdeen, with a request that he would be pleased to lay it before his Right Rev. brethren in their next assembling in Synod.

Letters have been dispatched to all the Colonial Bishops, enclosing copies of the Address which refers to them as Bishops of the provinces of Canterbury, and inviting their attention, and that of Churchmen within their several dioceses, to the appeal with which the resolutions of the 23d of July appropriately closed.

The protest and petition to the Queen have been committed to the Chairman for safe custody—the petition until, at a convenient opportunity, and through proper hands, it can be presented to Her Majesty; the protest, until the occasion which made it the record of a great public vindication of the faith of Churchmen shall cease to exist, when it may find a fitting place among the archives of Lambeth Palace. Meanwhile, names can be affixed to both or either of the documents, under a written authority sent to the Secretary of any Church Union.—*Eng. Churchman*.

Tuesday's *Gazette*, (Sept. 3.)—The *London Gazette* states under the date of Whitehall, August 31, that the Queen has been pleased to appoint:—

The Right Reverend the Lord Bishop of Norwich,

The Very Reverend Archibald Campbell Tait, D. C. L., Dean of Carlisle,

The Reverend Francis Jeune, D. C. L., Master of Pembroke College, in the University of Oxford,

The Reverend Henry George Liddell, M. A., Head Master of St. Peter's College, Westminster.

John Lucius Dampier, Esq., M. A., Vice-Warden of the Stanneries of Cornwall,

The Reverend Baden Powell, M. A., Savilian Professor of Geometry in the University of Oxford, and

The Reverend George Henry Sachaverell Johnson, M. A., of Queen's College in the University of Oxford,

To be her Majesty's Commissioners for inquiring into the state, discipline, studies, and revenues of the University and Colleges of Oxford.

The Queen has also been pleased to appoint:—

The Right Reverend the Lord Bishop of Chester,

The Very Reverend George Peacock, D. D., Dean of Ely,

Sir John Frederick William Herschell, Baronet,

Sir John Romilly, Knight, Her Majesty's Attorney-General,

The Reverend Adam Sedgwick, M. A., Woodwardian Professor of Geology in the University of Cambridge,

To be Her Majesty's Commissioners for inquring into the state, discipline, studies, and revenues of the University and Colleges of Cambridge.—*Guardian*.

Submarine Telegraph.—On this new mode of communication the *Times* remarks:—"On Wednesday evening, (Aug. 28), at nine o'clock, the positivity of communication between France and England was practically established. Early in the morning of day, the projectors of the great enterprise sailed from Dover in the steamship Goliah, with a quantity of the electric line on board, and steered for Cape Grisnez, on the opposite coast of France. As they proceeded, they sunk the line, taking care to communicate with Dover at intervals, by electric agency, in order to test the value of their work as they went. Each experiment was in time successful. The connexions were well secured, and at nine o'clock in the evening intelligence was forwarded across the bottom of the channel from Cape Grisnez to Dover that the task had been accomplished. Instantaneous communication between England and France by electric agency may, even while we write, be actually taking place. It requires a shorter time for the actual transit of a message from London to the French Court than is necessary for tracing upon paper the shortest word in the English language.—*Ibid*.

The rope has since been severed, owing to the rocky nature of that part of the coast of France, where it was laid. After a careful survey it has been decided to lay it in a spot nearer Calais, where the rocks do not exist, and the communication will soon be resumed

The Church Almanac for 1851, published by the Protestant Episcopal Tract Society, has been issued for some weeks, but owing to some untoward event, we received ours very recently. It has been very carefully and laboriously compiled from the best and latest sources of ecclesiastical information. We are pleased to find that the statistics of the Dioceses are much fuller than last year, in consequence of the greater attention paid to them in making up the Journals.

The result is given as follows:—

Dioceses, 29; Bishops, 32; Priests and Deacons, 1557; whole number of Clergy, 1589. Candidates for Orders, (in 19 Dioceses) 152.

Baptisms, (estimated for 8 Dioceses) Adults, 2698; Infants, 15,816—Total, 19,313; Confirmed, (estimated for 2 Dioceses) 7,461; Communicants, (estimated for 5 Dioceses) 87,794. Marriages, (in 21 Dioceses) 2,957; Burials, (in 21 Dioceses) 5,939; Sunday School Teachers, (in 19 Dioceses) 4,823; Scholars, (in 23 Dioceses) 41,255. Churches consecrated in 18 Dioceses, 52; Offerings, (in 15 Dioceses) $317,-384 12.

The Editors complain that the returns in most of the Diocesan Journals are so defective, that the foregoing exhibits only an approximation to the truth.

The following is the number of the Archbishops and Bishops in the *British* Reformed Branches of the Church:—

England, 2 Archbishops, 26 Bishops; Ireland, 2 Archbishops, 10 Bishops; Scotland, 7 Bishops; Colonies, 26 Bishops, (two of whom are Metropolitans.) Total, 4 Archbishops and 69 Bishops.

The number of Clergy is as follows in the several Dioceses:—

New York, 256; Pennsylvania, 144; Maryland, 123; Virginia, 114; W. New York, 113; Connecticut, 107; Massachusetts, 80; South Carolina, 71; Ohio, 70; New Jersey, 59; North Carolina, 39; Michigan 34; Illinois, 30; Georgia, 28; Kentucky, 28; Lousiana, 25; Rhode Island, 24; Alabama, 23; Wisconsin, 23; Indiana, 21; Tennessee, 21; Vermont, 21; Mississippi, 17; Delaware, 16; Missouri, 15; Maine, 13; Florida, 8; New Hampshire, 8; Texas, 8; Iowa, 7; Arkansas, 4; Minnesota, 3.

West Africa, 5; China, 2; Greece, 1; Constantinople, 1 (Bishop.)

New York.—The Sailors Mission.—*Mr. Editor*:—The Board of Managers of the Seamen's Society of the P. E. Church, requested by resolution, at their meeting last week, a copy of the report of one its Missionaries, then read, for publication, or so much of it, as he might think proper. The Missionary has yielded to the wishes of the Board—and by giving the following extract a place in the columns of your paper, you will greatly oblige us, and we hope, encourage somewhat our friends who have aided us, and to whom we must still look for support in our great work.

The Corresponding Secretary.

"I have been gratified with the return to the Chapel of whole crews, and parts of crews, after an absence of one or two years, bringing with them the books obtained from the Library, and in most instances exchanging them for others. My interviews with several respectable seamen, have been of a very interesting character, and the pleasure they have expressed in having a Church edifice thus appropriated, has been among the encouraging incidents of the past. I meet the most seamen upon the Lord's day, at the time of the distribution of Books and Tracts,—and endeavor in a few words to turn their thoughts to Christ, the bleesed Savior, as the never failing friend of sinners—the author of happiness—the foundation of hope. But I have also met with mnny at the Chapel during the week, where we hrve talked together of those things which belong to our peace. I feel much pleasure in stating, that through the Christian kindness and benevolence of some friends, deeply interested in the Sailor's present and Eternal welfare, a Home has been partially established and fitted up in a comfortable manner for the accommodation of Sailors within the bounds of my Mission, and I think, I may with truth say, that the expectations of those engaged in it have been realized, amid the difficulties which have attended it. There have been lodged and boarded since the 1st of July, 125 Sailor men. In a few instances, the destitute Sailor, thro' his own folly, or else thro' the terrible disaster of shipwreck, has been picked up in the street without a friend—without a home, because without money, a stranger, in a strange land, and taken to our Asylum, when he has been kindly received by the keeper, and his wife, and made comfortable and happy, until such times, as he was ready, and could be shipped again for sea. It is my custom to visit this Hous two or three times a week, and when opportunity offers to converse with the men, and leave them a few Tracts. One evening in the week I meet them all for religious services, and speak to them in the way of a familiar Lecture upon some portion of God's Holy Word. In addition to this, they have the privilege of Morning and Evening Prayer, conducted by the keeper who is a communicant in the Church.

I do not wish to be sanguine, and yet I cannot refrain from expressing the belief, that a House of this kind, well established upon Christian principles, with Library, Reading Room, &c., and with conveniences too, for taking care of the sick, and all weil conducted, cannot fail under God's blessings, to be a great auxiliary to the noble work of our Mission for reclaiming and saving the sailor."

P. S. I would take this opportunity to inform all those who are interested in this cause, that our Library which contains over 200 volumes, has but 2 volumes upon the shelf—the rest being distributed among seamen, and in most instances, do not return in less than six months, or a year. The Home also needs assistance to prepare it for the winter. It has paid all its expenses with the exception of the rent of the building, and we hope when our arrangements are in good part complete, and it is furnished throughout, that its income will be sufficient to defray the whole expense. It has been commenced in faith, and thus far carried on. Its beginning has been small—and this we thought was best. It has kept free from debt—and as we obtain the means from those who love the Sailor's cause, because they love their Lord, we hope to make this House, what it should be, a *Home* for the poor Sailor, and a Christian Home. Among the necessary articles of furniture, are beds and bedding.

Donation in money, or otherwise, may be sent to Messrs. Stanford and Swords, directed, Mariner's Home, No. 2 Carlisle st., North River, or the Missionary of the Floating Chapel of the Holy Comforter.

New York, Sept. 16th, 1850.

Correction.—Allusion was made, last week, in a note to the communication of our correspondent, *Dikaios*, to the opinions of the Rev. Dr. Tyng, in reference to the restoration of Bishop Onderdonk. We are requested to state by one of the Vestry of St. George's Church, that the statement in the note is in their opinion wholly unwarranted by the facts of the case. Dr. Tyng has never, it is believed, seriously expressed himself in favor of restoration, and a copy of a memorial dated January, 1850, and signed by the Rector and Vestry of the Church, has been shown us, addressed to the House of Bishops, and which has been transmitted to them, opposing the restoration at great length, as a measure which would be "attended with the most disastrous effects" upon the Church in this Diocese.

The Triennial Meeting of the Trustees of the General Theological Semirary was held in the Sunday School Room of St. John's Chapel, Tuesday, Sept. 24th, at 6 P. M.

Bishops Gadsden, Whittingham, and Potter were present, and about 60 Clerical and Lay Trustees.

The *Triennial* Report was read and adopted.

Resolutions were passed for effecting a settlement with the Kohne estate and receiving the legacy at its present value.

Mr. Newton proposed an amendment to the 4th Article of the Constitution providing *for holding Meetings of the Board at the time and place of the Meeting of the General Convention*, which was postponed to the next Annual Meeting.

On motion of Dr. Mead, the Board proceeded to receive nominations for the *Professorship of Systematic Divinity*. The following clergymen were nominated: Rev. Drs. Jarvis, C. S. Henry, S. R. Johnson, G. E. Hare, S. Fuller, H. M. Mason, and Sparrow, and Messrs. E. Ballard and Samuel Buel.

Ordered that a Special Meeting be held on the first Tuesday in November to act on said nominations.

Some alteratious were made in the Statutes relating to a *quorum* of the Faculty, and the duties of *Chaplain*.

A Committee was appointed to report at the June Meeting, a plan for the re-organization of the Professorships, and the providing of a permanent Pastoral Head.

Bishops DeLancey and Potter, Drs. Atkinson and Mead, and Mr. Murray Hoffman were appointed.

After the reading of the Minutes the Board adjourned.

We are compelled to give a very brief account of this Meeting and to forbear all comments for the present.

California.—An interesting communication will be found on our first page.

By the kindness of a friend, we have also received a slip from a Californian paper. It appears that the Convention have elected Bishop Southgate to the Episcopate of the new Diocese. This is invalid for two reasons. 1. The ineligibility of the Bishop by the 10th Article of the Constitution of the Church; and 2. The want of a sufficient number of Presbyters (6) canonically resident one year, with a settled pastoral charge.—Canon II.—1844.

Some Book notices we had prepared, are necessarily laid over for want of room, especially one of Mr. Hoffman's work on The Law of the Church, which we have received from Messrs. Stanford & Swords.

COLONIAL INTELLIGENCE.

From the Montreal Courier, Sept. 17.

Installation of the Lord Bishop of Montreal.—On Sunday morning, at 11 o'clock, the installation of the Rt. Rev. father in God, Francis, by Divine permission, Lord Bishop of the diocese of Montreal, into his Cathedral Church, took place at Christ Church, in this city.

The special vestry of this church were arranged in double ranks in the church porch. The Rev. Dr. Bethune, the Rev. Dr. Robertson, Garrison chaplain, the Rev. J. Abbot, and the Rev. Mr. Blakey, then passed from the vestry room down the side aisle preceded by the beadle, bearing the verge, accompanied by the Lord Bishop, and the Rev. Dr. Adamson, the two latter passing out of the side door of church, and the rest of the clergy proceeding to join the special vestry in the central porch. Immediately after the clock struck 11, two distinct knocks were heard on the outside of the church door, and the question was asked by the Rev. Dr. Bethune, "who comes there?" to which was replied, "The Lord Bishop of Montreal, claiming admission to his cathedral church;" on which the doors were thrown open, and admittance given to the Lord Bishop by the Rev. Dr. Bethune.

The Bishop was followed by the Rev. Dr. Adamson, bearing a roll of parchment in his hand. When the Lord Bishop entered, the special vestry formed a procession, and advanced up the central aisle, followed by the clergy and Bishop. When the vestry reached the font they filed off to each side, surrounding the altar outside the rails—the Bishop and clergy entering within the rails and there standing. The Rev. Dr. Adamson proceeded to read, in a clear and audible voice, the letters patent from her Majesty the Queen, appointing the Rev. Dr. Fulford to be the Lord Bishop of Montreal; also appointing Montreal to be the cathedral city, and Christ Church to be the cathedral church of the diocese. During the reading of the letters patent, we were pleased to find that the Lord Bishop of Toronto was one of the prelates who assisted at the consecration of the Bishop of Montreal.

After the reading of the letters patent, the usual oaths were administered to the Lord Bishop by the Rev. Dr. Bethune, appointed to this purpose by letters patent from the Archbishop of Canterbury; and Dr. Bethune then taking the Lord Bishop by the hand, led him to and placed him in his chair, at the North side of the altar. The special vestry then retired to their pews, and the clergy taking their seats in their stalls, the morning service was commenced—the Rev. Dr. Bethune reading the prayers, and the Rev. Dr. Adamson the lessons.—Before reading the second lesson, there was a short service, or prayer, having special reference to the occurrence of the day; we also noticed that public thanks were offered to Almighty God on behalf of the Lord Bishop and his family, for their safe deliverance from the perils of their transatlantic voyage. The Lord Bishop read the communion service and gospel, and Dr. Bethune the epistle, after which the Lord Bishop preached a sermon, the text being taken from the 9th chapter of St. Luke, and the latter part of the 57th verse—"Lord, I will follow thee whithsoever thou goest."

The sermon was one of the most impressive we ever heard, and pronounced in a clear and penetrating voice, so that not a word could have escaped the hearers, even in the remotest part of the large and crowded church. He alluded in affecting language, in the latter part of the sermon, to the fact that he had himself, in the words of the text, followed what he presumed to be the command of the Lord, in leaving the home of his fathers to accept the charge of a portion of his church in this distrnt land, and trusted that every good man would remember him in his prayers, and endeavor to aid him in his sacred mission. This portion of the sermon caused evident emotion amorg many of the congregation, who felt, like the Bishop, that they too were strangers in a strange land, far from the homes and graves of their fathers.

CLERICAL CHANGES.

The Rev. W. L. Childs, Deacon, having removed from Rochester, W. N.Y., to Portsmouth, N. H., letters and papers for him, will be addressed accordingly.

The Rev. M. Mahan having removed from Van Vorst, N.J., to Philadelphia, desires all letters and papers, to be directed accordingly.

Virginia: Rev. Lewis P. Clover, having resigned the charge of the Armory Church, Richmond, and accepted a call to St. John's Church, Rivanna Parish, Fluvanna Co., desires that after the 1st of October, all letters and papers intended for him, be directed to Columbia, Fluvanna Co., Va.

TO CORRESPONDENTS.

"*Saturday Meditations*," was not received till our columns were fully occupied, which we regret.

"*Veritas*" is informed that we have not received his communication to the best of our knowledge and belief.

"R. T. S. L," shall appear soon. Also, "*Inquirer*."

Some notices are unavoidably deferred.

Diocesan Intelligence.

Pennsylvania.—The following official acts have been performed by the Bishop of the Diocese, within the last month:

August 18th, at St. Peter's, Great Valley, confirmed two persons, and one at St. Paul's, West-Whiteland.

19th, at St. Luke's, Philadelphia, acting on behalf of Bishop Meade, admitted to Priests' Orders, Rev. Edmund Richards.

21st, at Paradise, Lancaster Co., met the Southern Convocation, catechised the children, and confirmed ten persons.

22d, A.M., at Christ Church, Leacock, confirmed three persons. P.M., at St. John's, Pequea, confirmed six persons.

23d, in a School-room at Spring Grove, confirmed three persons.

24th, A.M., at Bangor Church, Churchtown, confirmed five persons. P.M., at St. Thomas' Church, Morgantown, confirmed one person.

25th, P.M., at St. Mark's, Honeybrook, confirmed three persons.

26th, P.M., at St. Andrew's, West Vincent, met the Delaware Convocation.

27th, A. M., at same place, confirmed one person.

September 1st, A.M., at Holmesburg, confirmed eleven persons. P.M., at St. Mark's, Frankford, confirmed five persons.

8th, A.M., at Tuscarora, Schuylkill County, confirmed five persons. P.M., at Tamaqua, confirmed eight persons.

9th, at Schuylkill Haven, met the Schuylkill Convocation, and confirmed five persons.

15, at St. David's, Manayunk, instituted as Rector the Rev. B. W. Morris.

At each of these places the Bishop preached and delivered addresses; he also officiated during the same period at St. James the Less, Schuylkill Falls, and at the House of Refuge, (Philada.) baptized two adults and one infant, administered the communion four times.—*Banner*.

Virginia.—*Episcopal Services by Bishop Johns*.—July 12th. St. Paul's Church, Alexandria, confirmed 90. 13th. Little Falls, Fairfax co., 2. 13th. Zion Church, Fairfax co. Ho., 3; 14th, Consecrated St. John's Church, Centreville, Fairfax co., and confirmed 3; 16th. At Warrenton, confirmed 13; 17th. Admitted the Rev. Charles H. Shield to Priest's Orders; 21st. Consecrated St. Paul's Church, Culpepper co., and confirmed 5; 22d. St. Stephen's Church, Culpepper co. Ho., confirmed 2; 24th. St. Thomas's Church, Orange co. Ho., confirmed 2; 31st. Consecrated St. John's Church, Columbia, Fluvanna co.; August 4th. Trinity Church, Staunton, confirmed 3; 9th. Buckhannon, confirmed 2; 11th. Weston, Lewis co., confirmed 7.

Bishop Johns proposes to visit the churches on the Kanawha and Ohio rivers immediately after the adjournment of the General Convention.—*S. Ch'm'n.*

South Carolina.—Episcopal Acts; *abridged* from the Charleston *Gospel Messenger*.

Confirmations.—May 5, Grace Church, Camden, 9 white and 2 colored; 11th. private, 1; June 2, Trinity Church, Columbia, 14; 3d. (sick) 1; 10th, St. John's, Hampstead, (sick) 1; 14th, St. David's Ch. Cheraw, 4; Society Hill, 1; Mar's Bluff, 4; Calvary Church, Glenn Springs, 1; August 1, Winnsboro', 11; 5th, (sick) 3; St. Stephen's Chapel, Charleston; 18th, St. John's Colleton, 12; 20th, Edingsville, Edisto Island, 1. Total, 65.

Ordinations.—May 19, Whitsunday, Rev. G. L. Platt, Deacon; July 28th, 9th S. after T., Rev. J. D. M'Cullough, Priest.

Consecrations.—July 18th. Church of the Epiphany, Laurensville; 21st, Calvary Church, Glenn Springs.

From the Gospel Messenger.

The Minnesota Mission.—*Rev. Mr. Breck, the Pioneer Missionary*.—Mr. Editor,—Believing that your readers take a deep interest, and I would hope, a *practical* interest in the cause of Missions upon our Western Frontier, I send you a copy of a letter recently received from that pioneer and apostolic Missionary, Rev. J. Lloyd Breck. I trust your readers will not only remember him and his mission in their prayers, but also in their offerings to the Lord. *One dollar* given to *Minnesota* will accomplish more good for the Church than *one thousand* to *China*, or any other of our Foreign Missions. If any reader has but this small sum to give, let it be forwarded at once to Mr. B., at "St. Paul, Minnesota."

Yours, &c., M. Y. L.

"St. Paul, Minnesota, 13th Aug., 1850.

"Rev. and Dear Brother:—If, as I doubt not, your interest in the progress of the Church in the far West continues to be earnest, then you will not, I trust, count me strange in writing to you. Your long and well tried interest in Nashotah will never be forgotten by me, and I write to inform you of the recent changes that have taken place both there and here. * * * * After weighing matters for a long time in private, and advising with a few of my brethren, I determined to resign Nashotah, and instead thereof proposed an *Associated Mission* on the principles of Nashotah, in *Minnesota*. I will now hastily pass over the result. The Rev. A. D. Cole, well known to us as a highly practical and earnest minded man, was elected to the Presidency of Nashotah, and now enters upon the duties of its *second* stage, with the prospect of greater success, and more extended good attending his work than ever did my own.

"I now begin again *on the Frontier* where my work the rather lies than elsewhere, if I am honored in the Church by having some *special* place, and I feel greatly encouraged in believing the entire issue to be the wise ordering of a *Good Providence*, for fellow-labourers have been raised up to me in a manner not a little remarkable. We are now again, as at Nashotah, in its infancy, *three* clergymen and *one* Divinity student. Again, we have our mission *without*, and our mission *within*; our mission *without* for the *people*; *within* for the training up of the Missionary in the field where he is expected to labor. We have already been greatly prospered, both without and within. We have (under God) been permitted to establish stations for Divine Service at the following places, viz: *St. Paul; Stillwater* on the St. Croix; *Cotton Grove*; the *Falls of St. Anthony*; *Point Douglass*; *Willow River Settlement*; and *Prairie La Crosse*. We propose—for into new parts of the country we travel *two* by *two*, as the Lord sent forth the *Seventy*—visiting the *Fall of St. Croix* this week, distant from *St Paul*, fifty miles. And in September, we hope to go up the Mississippi, one hundred miles, to the *Sank Rapids*, exploring the intermediate country. All our journeys are performed on foot. Whether we shall be able to continue this in the winter, I know not, for the thermometer is then often 20° to 30° below zero. But I think necessity will demand this sacrifice at our hands, and I trust duty will make it pleasant. But if you desire it, I shall write you more concerning the Missionary field, after a time longer; for two months have not yet elapsed since we entered upon our work. Only let me add here, that we have not yet visited a single point where we have not been able to plant a station, and there is no station where there are not found some Church people. The labour of seeking and finding the lost sheep in the wilderness, is most animating to us, and there comes with it a great reward for all our toils. Thus much, dear Brother, for the field *without*. A few words respecting the field *within*.

Upon arriving in this new territory, we found board, washing, &c., so exceedingly high in prices, that it was impracticable for us to bear the expenses. Accordingly we determined to adopt the Nashotah regimen in full, at once. We therefore purchased two acres of land to the rear of St. Paul, and adjoining the City plot, where we *camped out* in a tent loaned to us by the Garrison at Fort Snelling. We lived in this about three weeks, until a very little house (12 feet by 17 feet in dimensions, with an attic) could be erected. We are now happy in having a roof to our heads although the house (if it may be so termed) is yet unplastered, but we hope before winter to have that done, else we must almost perish with the cold. Our system is developing itself with all the regularity of a well ordered House, and I trust, before long, to see within it some promise for the supply of Missionaries for the West and North-west. Do for us, Dear Brother, as heretofore, what you can, and cease not to pray for us. With much respect and affection,

I remain your brother in
Christ and His Church,
James Lloyd Breck.

Married.

In Trinity Church, Camden, on the evening of the 10th instant, by the Rev. Albert P. Smith, Rector of St. Peter's Church, Cazenovia, Madison Co., Benjamin F. Ray, Esq., Utica, and Miss Susan Alida, eldest daughter of Artemas Trowbridge, Esq., of the former place.

Died.

At the residence of the Rev. J. Weaver, West Troy, on Wednesday morning, the 18th instant, in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; Sarah Emeline, daughter of the late Benjamin Haight, of this city.

In the Faith of the Holy Catholic Church, and in the serene hope of everlasting life, Miss Joanna Florence Fitzgerald, aged 29, on the 30th of August, at Rochester, New York.

At Poughkeepie, on the 10th inst., Sarah Eliza, wife of V. D. Bonesteel, Esq., aged 37.

Blessed are the dead which die in the Lord; even so saith the spirit, for they rest from their labors.

Notices.

GENERAL CONVENTION.

The Bishops, Delegates, and clerical visitors who attend the General Convention, are requested to register their names immediately on their arrival in Cincinnati, at the Bookstore of U. W. Derby & Co., 145 Main Street.

SERVICE AT THE APOLLO ROOM.

The Rev. Ralph Hoyt will preach at the Apollo Rooms, Broadway, near Canal street, on Sunday evening, 29th inst. (tomorrow.) Service to commence at 7½ o'clock. A collection will be taken to aid the Free Church of the Good Shepherd.

BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at Christ Church, in the city of Cincinnati, on Thursday, October 3, at 5 o'clock P.M.

P. Van Pelt, Sec.

☞ The Triennial Meeting of the General Protestant Episcopal Sunday School Union will be held in the Vestry Room of St. Paul's Church, Cincinnati, on Friday, Oct. 4, at 5 o'clock, P. M. Anthony Ten Broeck, Sec.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 20th inst.

Bertine Pinkney, of Rosendale, Wisconsin, don, 2; Trinity ch, Niles, Michigan, Rev G B Engle, 2; Mrs W Moore, 4, Miss Governeur, 4, subscribers; Trinity ch, Lansingburgh, 5; Mrs Jane Keeler, North Salem, Westchester Co, 2; Rev W Walton, ann, 2; total, 21.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept. 29, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 20th inst.

St Luke's ch, Brooklyn, Rev J W Diller, 4 60; Mrs Wm Moore, 1, Miss Gouverneur, 1, subscribers; Trinity ch, Lansingburgh, 5; St Luke's ch, NY, Rev Isaac H Tuttle, 25 30; Grace ch, Oyster Bay, Rev J W M'Ilwaine, 1 33; Rev W Walton, ann, 1; total, 39 23.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 28, 1850. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 20th ult., the following contributions, viz.:

St Ann's ch, Morrisiania, Rev A B Carter, 27 25; St Mark's ch, in the Bowery, NY, Rev Dr Anthen (special), 125; Christ ch, Gilbertsville (by the hands of Dr. Comstock), 6; St John's Chapel, NY, Rev Dr Wainwright, 157 20; St Paul's ch, Whitehall, Rev G N Sleight, 12 50; Grace ch, South Oyster Bay, Rev P W M'Illvaine, 4 32, total, $332 27.

C. N. S. ROWLAND, Treasurer,
Sept. 28, 1850. 55 Water-st.

ST. PAUL'S SCHOOL, No. 49 East 24th st., N.York, under the direction of Rev. J. G. Barton, late Rector of St. Paul's College.

The design of this Institution is to train Boys thoroughly, both in the elements and more advanced studies of a Commercial and Classical Education.

The subjects of Secular Instruction that will receive constant and systematic attention, are:

1. The Greek and Latin Languages. These will be taught in their principles, and continued through the reading of the best authors.

2. Modern Languages. French will be taught daily and early provision will be made for the study of the Spanish and German.

3. English, in its various departments—comprehending Reading, Spelling, Writing, Grammar, Composition, Geography, Use of Globes, History, Arithmetic, and Algebra.

Occasional Lectures will be delivered in Chemistry, and other branches of Natural Science.

Religious Instruction will be regularly given in the Holy Scriptures, Book of Common Prayer, and Ecclesiastical History.

Terms.—The first Term will begin on Tuesday, the 10th of September, and end on the second Monday of the ensuing February.

The second Term will begin on the second Monday of February, and end on the second Monday of July.

The time of daily attendance will be from 9 A.M. to 3 P.M.

There will be the usual recess during the Christmas and Easter Festivals.

Charge.—For each term of five months, fifty dollars.

French, Spanish, German, and Drawing, will be additional charges. Sept. 21—6t.

PUBLIC LECTURES.

DR. VAN DOREN will commence (D.V.) his Third Course of Lectures on Physiology, Longevity, and Health, illustrated by large Anatomical Paintings, and Auzoux's largest model of the Human System, in Allen Street Church, near Grand-st., on Wednesday, Sept. 25, at 4 P.M., for Ladies only, and for Ladies and Gentlemen at 7½ P.M. Lectures continued at the same hours on Friday, Saturday, Monday, and Wednesday following, Introductory Lecture Free, others 12½ cents admittance. Dr. Van Doren gives his attention to Chronic Diseases at his Office Rooms 683 Broadway, corner of Amity-st. Consultations free. The Second Course of Lectures are now being given daily on the same hours, in Attorney Street Church, near Rivington-st.

ENGRAVINGS OF CHURCHES.

JUST ISSUED, splendid Steel Engravings of the following Churches in the City of New York, viz:—Trinity, St. Paul's, St. John's, Grace, Holy Communion, St. Thomas', and Ascension. These plates are engraved by the best artists, in the most superior style, and are issued in large size for the purpose of framing, and will form a beautiful ornament for the parlor or drawing room. Price 25 cents each, in frame $1. A suitable deduction made to the trade.

For sale at the Office of the "Evergreen,"
142 Broadway, (up stairs.)

LETTERS FROM JERUSALEM.

NOW PUBLISHING in the Evergreen, or Monthly Church Offering, Letters from Jerusalem, supposed to have been written by a young Jewess to her father, during the time that our Lord lived upon the Earth; contributed by Professor J. H. Ingraham, of Nashville, Tennessee. Also, a series of articles on

THE EARLY PERSECUTIONS OF CHRISTIANS.

By the Rev. Richard Cox, Rector of Zion Church, New York.

The above Magazine is published monthly, and each number contains 32 pages of reading matter, aud a beautiful steel engraving. Price $2 per annum.

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We extract the following from the "Banner of the Cross:"

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The Fall Term of this Institution commenced on Monday, 15th inst.

Poetry.

Guardian Angels.

When daylight has departed, and earth is hushed to rest;
When little birds are folded safe within the parent nest;
When on the closed flowers the blessed night-dews weep,
And stars look down in beauty upon the slumb'ring deep;

Unseen by mortal eyes, in the stillness of the night,
There are those who wander o'er the earth in robes of airy light—
Sweet messengers of love and hope, they journey to and fro,
And consolation follows in their footsteps as they go.

What are the heart's presentiments of coming joy or pain,
But gently whisper'd warnings of that guardian angel train?
The signals of their sympathy, the tokens of their care,
The sighings of their sorrow o'er the woes that flesh must bear!

We hear them in our slumbers, and waking fancy deems
That busy thought was wandering in the fairy land of dreams;
But the low sweet strains we listed were the strains that angels sing,
For ministering spirits with our souls were communing.

And when morning breaks above us, and we wake to busy day,
These angels "go before" to guide and "keep us in our way;"
When our feeble footsteps falter, all a-weary and alone,
In their arms they gently bear us, "lest we dash against a stone."

In our journeyings, in our restings, on the land or on the sea,
In our solitude and sorrow, in our gatherings and glee;
In the day of degradation, in the hour of joy and pride,
Those pure and watchful ministers are ever by our side..

O Thou Whom angels worshipped ere time or we began,
And Whose divine compassion gave their guardianship to man;
Throughout this mortal warfare let them still my champions be,
And in the last stern conflict give them charge concerning me.

—*Churchman's Companion.*

Selected Matter.

From the Spirit of Missions

Foreign Missions—Africa.

The Station at Cavalla, to which the foregoing remarks have reference, has been in a highly prosperous condition. The number of communicants at this station is forty. During the year 1849, eleven had been added to the Church. Four of the older pupils had ceased to be scholars, and now support themselves by mechanical and other secular employments. Four of the first class are employed as assistant teachers. Four couples, from among the pupils, had been united in marriage. The native Christian village, (the first of this Mission,) now contains eleven families.

A Christian Village.—Of this village, Mr. Payne writes—"The formation of a Christian village in the immediate vicinity of the Mission premises, is regarded as a most important step in advance. All who have passed regularly through the school, thus far, have settled here, and others will follow their example. The houses have all been built by natives, and five of them, which are framed, and in American style, are the exclusive workmanship of a youth lately in the school. There are sawyers, a blacksmith, a chair-maker, besides the carpenter, in the village. Two months ago a simple code of laws was adopted for its government. Amongst other good rules, one requires all housekeepers either to conduct family worship themselves, or to attend in families where this is held."

Pastoral Department.—The labors of Mr. Payne, in this department, have not been interrupted by sickness, or other cause, for a single day. Congregation on Sunday mornings, 200 to 250. Sunday-school, in the afternoon, 80 to 100. Services in English, every Sunday and Thursday evening. Four native villages visited, and service held once in each week throughout the year, once in two weeks at three additional towns. Congregations at these regular, and the conversation and conduct of the people of such a character as to encourage Missionary efforts, and the confident expectation that these will, ere long, be crowned with rich success.

In the department of Grebo Translations, the senior Missionary, besides studies intended to perfect his knowledge of the language, has revised the book of Genesis, prepared an English and Grebo Primer, and made some progress in the preparation of a Grammar and Lexicon.

The book of Genesis in Grebo, by the renewed liberality of the American Bible Society, is in course of publication, and is nearly completed, under the superintendence of one of the clerical members of the Foreign Committee

At the River Cavalla Station a small school is continued, as a sort of appendage to Cavalla, it being only three miles distant. The native teacher, Francis Allison, who had charge of it, at the date of the last report, has recently returned to the Gaboon Mission, to which he was originally attached. His place has been supplied by a colonist youth, who, while he keeps up the school, prosecutes his own studies under the Missionary at Cavalla. The number of scholars is necessarily limited to eight. Services are held in the villages near the Mission premises, once in three weeks.

The Station at Fishtown, (to which the name of Fair Haven has recently been given by the Missionary Board in Africa,) is now under the charge of the Rev. Mr. Rambo, assisted by the Rev. Mr. Hoffman.

The male school consists of twenty-one, and the female of eight pupils.

There are fourteen native and five colonist communicants connected with the station.

In reference to his ministerial duties, the Missionary, the Rev. Mr. Rambo writes—"Though appointed a Missionary at this station, during the latter part of April, '49, I did not enter upon the duties connected with it permanently, until about the 1st September. This was owing to the fact of my passing my season of acclimation at Cavalla. My first official visit was, however, made early in July, after which time, until my permanent removal, I continued my visits once each fortnight, spending the Sunday in preaching, catechising, and visiting the natives in their huts.

"The Rev. Mr. Hoffman accompanied me when I permanently removed to the station, with whom, by previous appointment, I divided my labors.

"Besides preaching at the new and neat chapel, every Sunday morning, and in the school-house at night, we held a Bible-class for the more advanced scholars and communicants, at 7 o'clock A.M.; also, a Sunday school at 9 A.M., and half-past 2 P.M., for the boarding scholars; and also had one, in a separate apartment, for native children and youths, from surrounding villages. All were generally collected together, and a lecture delivered at 4 o'clock.

"During the week we have preached, when circumstances would permit, in at least four of the five towns in the settlement, each once. Also, in the river towns, in Rocktown and Middleton, each once. We have conducted a weekly lecture on Thursday evenings, and every evening have given Scriptural instruction to all at the station, in connection with family prayers—these being conducted in the morning by Samuel Boyd."

Baptisms at that station, from July 8th to 1st January, two infants and two adults. The Lord's Supper administered monthly. Exercises in the Church Catechism on that Sunday afternoon.

Mr. Rambo adds—"Besides attending to the duties above enumerated, as belonging to my own station, I have, as health and opportunity offered, preached, and otherwise assisted the Rev. Mr. Payne, at Cavalla, and in the Colony.

"We have cause for unbounded gratitude to Almighty God, that of His infinite goodness, He has so mercifully spared our health from the first, and permitted us to have done what has been accomplished in this part of His vineyard. May the health He is granting us, and the lives He is prolonging, be both spent in the rescue of these heathen multitudes from the ruin which long has overhung them; and from the darkness and superstition which long have shrouded their minds: through Jesus Christ our Lord. Amen."

At the Station at Rocktown, intermediate between that of Fishtown, just mentioned, and the parent settlement at Cape Palmas, Mr. and Mrs. Hening will be settled. They had carried out with them, through the liberality of friends, materials for the necessary buildings.

Of the prospects of the Church in the Colony, the senior Missionary speaks most encouragingly. The schools have been regularly, and it is believed, faithfully maintained. In the male department, Mr. J. T. Gibson, has had an average attendance of twelve to fifteen. Mr. G's experience and observation have been looked to by the Missionary, in guiding him in the judicious selection of pupils for the high school opened on the 1st January, and have qualified him for entering with more efficiency upon the new responsibilities, involved in their care and instruction. Mr. Gibson has, during the year 1849, been continuing the study of the Latin language. As formerly, in the absence of any of the clergy, he has given great satisfaction to the congregation in the Colony, by officiating as lay-reader.

In the female school, Mrs. Thomson has had an average attendance of forty-five girls and little boys. Considering the position of Mt. Vaughan, in the immediate vicinity of numerous families, the importance of this school can hardly be overrated.

It is an interesting fact, that Mrs. Thomson's daughter, already assists her mother in the school, and bids fair to be qualified ere long for usefulness in a sphere in which Mrs. T. has so long rendered efficient service.

The pastoral oversight of those attached to the Episcopal Church in the Colony, has been discharged by the senior Missionary, assisted during the latter part of the year by the Rev. Mr. Hoffman. Until the middle of the year, Mr. Payne continued to visit the colony weekly, officiating alternately at Mt Vaughan and at East Harper. Since the 1st August, 1849, Mr. Hoffman, beside other important service, rendered at Cavalla, has relieved Mr. P. of half his duties in the colony, so that it has been only necessary for the latter to go up once in two weeks. It is hoped that the appointment of a colored clergyman, as assistant, may relieve the Missionaries in this department. The congregations have usually been good.

During the year, five persons were added to the communion, and one previously suspended, has been restored; one has died. The present number in good standing, is twenty-seven.

The Missionary has, during the year, baptized twenty infants, and officiated at seven marriages within the colony.

On the 16th July, 1849, assisted by the Rev. Messrs. Rambo and Hoffman, the Senior Missionary had the satisfaction of laying, with appropriate services, the corner stone of St. Mark's Church, Lake Palmas, intended for the colonists.

The building, though for a season delayed for want of lime, is advancing, and it is hoped will be fully completed during the present year.

The whole tenor of the information from this Mission is such as to justify the expression of the opinion, that in the goodness of God, it has, like its sister Mission at Sierra Leone, outlived the early stage of sickness and disaster, and that it will now give rapidly promising evidence of the blessings which must follow, wherever men preach the Gospel of the Lord Jesus in simplicity, and consecrate themselves unreservedly to the salvation of souls.

The Committee cannot more appropriately conclude their Report of the African Mission, than in the words of their Senior Missionary, in summing up his last Report to them:

"In reviewing the aspect of the Mission during the year, a grateful heart must record, 'goodness and mercy have followed it,' through each month and day. While his continuance among them, and the intercourse of the Missionary with the Greboes, in their late famine and unhappy contests, increased his influence for good, these contests also left the native mind in a more favorable state for the reception of the Gospel, than has been ever known to exist, thus opening a wide and effectual door of usefulness.

"And then, just at this favorable crisis, 'The Lord of the harvest' was pleased to send more laborers into the ripening fields, so that, throughout the Grebo tribe, as well as in the colony, the Gospel has been, and is fully, preached

"Perfect agreement in views, perfect harmony in action, have been amongst the mercies of the year; 'to do good, as we have opportunity, to all men,' 'to become all things to all men,' 'to respect, and to be subject to the powers that be ordained of God,'—to seek peace with all, to 'know nothing among men save Jesus Christ, and him crucified;' to 'preach the word in season and out of season;' these are the principles which the Giver of all good has put it into the hearts of His servants, the Missionaries, to pray for, and upon which He has enabled them, in some good degree, to act.

"And He who commanded his Apostles and Ministers, saying, 'Go ye, and preach the Gospel; lo, I am with you always,' has fulfilled His promise towards this Mission. He has mercifully preserved the lives and health of His servants engaged in it. He has given them great delight in their work, opened to them paths of usefulness on every side, caused them to find favor in the eyes of those for whom they labor, and made His work to prosper in their hands.

"Christian schools have been maintained at every station, and children, colonists and natives, have never been wanting to fill them. Whenever and wherever the Ministers of the Gospel have stood up to declare their message, men have been found ready to hear it; and the number of communicants, colonists and natives, has increased from fifty-nine to eighty.

"'Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place.'"

Contributions:—

For general purposes of the African Mission	$6,637 82
For Cape Palmas Church	60 50
For Cavalla Church	1,026 11

Expenditures:—

General	9,911 30
Cape Palmas Church	66 50
Cavalla Church	1,026 11

Shipment of supplies completed 14th June, 1850, to the amount of $4,000, of which $3,000 are yet unpaid, but the necessary funds are in the treasury.

"From Cumming's Adventures."

South African Scenery.

Throughout the grassy mountains which the hunter must traverse in following the antelope, his eye is often gladdened by romantic dells and sparkling rivulets, whose exhilarating freshness strongly and pleasingly contrast with the barren, rocky mountain heights and shoulders immediately contiguous. The green banks and little hollows along the margins of these streamlets are adorned with innumerable species of brilliant plants and flowering shrubs in wild profusion.—Among these, to my eye, the most dazzling in beauty were perhaps those lovely heaths for which the Cape is so justly renowned. These exquisite plants, singly or in groups, here adorn the wilderness, with a freedom and luxuriance which, could the English gardener or amateur florist behold, he might well feel disheartened, so infinitely does Nature, in this favored clime, surpass in wild exuberance the nurslings of his artificial care. I remember being particularly struck with two preeminenly brilliant varieties, the one bearing a rose-colored, the other a blood-red ball; and though I regret to say that I am but a poor botanist, even in the heat of the chase, I paused, spell-bound, to contemplate with admiration their fascinating beauty. Others with their downy waxen flowers of every gaudy hue, green, lilac, and various shades of pink, red and crimson; some of them with brown lips to the bell, flourished in the richer hollows of their native glen, or bloomed with equal loveliness along the arid cliffs and fissures of the overhanging rocks. Almost equalling the heaths in beauty, and surpassing them in the additional attraction of their scented leaves, a whole host of geraniums fill the balmy breeze with their delicious perfume. These are too well known to admit of any novelty in description; but I may mention, *en passant*, that they attain a far larger growth in their native soil than I have ever been in the habit of seeing in our green-houses. Small groups of the small, lofty, fair, conscious-looking iris rear their graceful heads along the edges of the streams. Their fairy forms reflected in the waters, "they seem to stand like guardian Naiads of the strand."—Another tribe of plants, which particularly delighted me from old associations, though not so striking as many of its neighbors for perfume and brilliancy, was composed of several varieties of the light, airy fern, or bracken, which, whether gracefully overshadowing the mossy stones, eternally moistened by the bubbling stream, which they kissed as it danced along, or vailing the gray lichen-clad masses of rocks in the hollows higher up, strongly reminded me of those so conspicuously adorning the wild glens in the mountains of my own native land. Besides those, a thousand other gay flowers deck the hills and plains, wherever the eye can fall. Endless varieties of the ixia, the hæmanthus, the amaryllis, the marigold, and a number of everlasting flowers, are scattered around, with a lavish hand; also the splendid protea, whose sweets never fail to attract swarms of the insect tribes, on which several bright kinds of fly-catchers, their plumage glancing in the noon-day sun, are constantly preying. Further down these water-courses in the dense, shady ravines, the jungle is ornamented with long, tangled festoons of different creepers, among which, the wild jessamine ranks foremost, hanging in fragrant garlands amid the shaggy lichens and branches of bright orange colored misletoe, for which the forests of Africa, in the vicinity of her sea-coasts are so remarkable.—While touching on the floral beauties of the hills more immediately adjoining the sea-coast, I may remark that here are the great nurseries for heaths and geraniums. As the traveller advances up the country, these gradually disappear, and together with the animal kingdom, the vegetable world assumes entirely new features; the colonial forest-trees and bushes, herbs and plants, being succeeded by a vast and endless world of loveliness; unseen, unknown, untrodden, save by those varied multitudes of stupendous, curious and beautiful quadrupeds, whose forefathers have roamed its mighty solitudes from primeval ages, and with whom I afterward became so intimately acquainted.

FRENCH and English Boarding School for Young Ladies, at Clifton, Staten Island.—The Misses Eyres, natives of France, but who have received a very liberal English education, and have been for several years engaged in Schools of high repute, and families of distinction, intend to receive a limited number of young ladies. The location which they have selected, known as "Cedar Cottage," is, for the purpose, most suitable, being retired from the public highway, entirely detached from other buildings, a short distance from Vanderbilt's Steamboat Landing, and convenient to the Church.

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References.—Rev A Mercer, St Johns, Clifton, SI; Rev T Towell, Episcopal Institute, SI; James Boardman, M D, Stapleton, SI; C Jannin, Esq, SI; Roland Howes, Esq, Clifton, SI; Hon W Jay, Westchester, N Y; Ferris Pell, Esq, N Y; John Mitchell, Esq, N Y; Rev J McVicar, DD, Columbia College, N Y. Aug 31—5t$

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The attention of the Clergy is respectfully called to character of the above list of books.

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To Merchants	41		
Public Officers	10		42
Ladies	4		69
	69	Total	111
Whole number of Policies issued			6164

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

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Prayers for Children.—By Rev. W. H. Lee. Muslin, 25cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are emmently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y. m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE Collegiate School, No. 95 Mercer Street, will be re-opened on Monday, Sept. 9th.

Circulars containing terms, may be obtained at the bookstores of Messrs. Robert Carter & Brothers, and D. Fanshawe, Broadway.

Aug 31—6t WM. FORREST, Principal.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful]umination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT, Rector.

10w

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO., 214 Broadway.

Ap 27, '50—6m

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.

VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.

CORRESPONDING SECRETARY:
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RECORDING SECRETARY:
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John Wight. Edward L. Houghton.
Harrison D. Hunt.

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Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell.
" Charles H. Halsey. " Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

THE SECOND PART OF

QUESTIONS ON GENESIS,

JUST PUBLISHED by the General Protestant S. S. Union, and for sale at the Depository.

Address orders to

DANIEL DANA, Jr., Agent,
Sept. 24—4t 20 John Street, N. Y.

JUST RECEIVED.

WHAT IS ROMANISM?—Conclusion of the Series of Tracts, being on Image Worship. Bound in one volume; price 31 cents.

Also, a further supply of the following publications of the Society for Promoting Christian knowledge:

D'Oyly and Mants' Bible, 3 vols. full calf, $12 50.
Beautiful Desk and Family Bibles, of various sizes, all containing the Apocrypha.
Andrews' Devotions—Dean Stanhope's Translation,—in Muslin and Turkey Morocco bindings, 31 cts. and $1 50.
Nicholls' Help to Reading the Scriptures, 69cts.
James on the Collects, 69cts.
Turner on the Epistles, 69cts.
Turner on the Gospels, 60cts.
Some other of the Venerable Society's publications, at prices just sufficient to cover the cost.
Orders to be sent direct to

DANIEL DANA, Jr., Agent,
Sept. 24—4t 20 John street, N. Y.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents: so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. Miller, Sec'y,

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

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Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
	$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69-124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618
ASSETS.		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The united interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid.